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GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

INDEX TO SUBJECTS.

	PAGE
EDITORIAL NOTICES	102
THE EDITOR'S BIRTHDAY. Ed.	103
DEFINITE TIME FOR THE ADVENT. Ed.	105
EULOGY ON DEATH.	106
BAPTISM. Ed.	107
INSTINCT OF PRAYER.	108
ENLARGE MY HEART. Poetry.	108
THE PROMISE AND OATH OF GOD TO ABRAHAM.—No. III. Ed.	109
THE PRE-MILLENNIAL ADVENT OF CHRIST. P. Alling.	115
THE BRIGHT SIDE OF PROPHECY. Dr. Leask.	117
EVANGELICAL THEOLOGY AND CHRISTIAN LIFE. Henry Dunn.	118
AN INTERNAL EVIDENCE OF CHRISTIANITY.	121
THE SPIRITUAL MAN.	123
A WRITER'S REMINISCENCE.	127
THE ABSURDITIES OF SOME MEN. Elder S. W. Bishop	128
PARALLELS BETWEEN THE NATURAL AND THE SPIRITUAL CREATIONS.—NO. II. G. B. Stacy.	130
LETTERS AND EXTRACTS.	132

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

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EDITORIAL NOTICES.

ERRATA.—On page 117, first column, 16th line from the bottom, for "*heaving*" read *believing*.

TO SUBSCRIBERS.—This number of the BIBLE EXAMINER completes one-third of *this* volume. We regret to say *one-half* of the subscribers have not yet made any remittance for it. While I thank them for the support of the magazine in past years, they will doubtless see that this volume cannot go on without their aid. A word to the lovers of the EXAMINER is all that need be said; to others, please say, at least, that you do not wish it sent to you longer, and you shall be gratified.

EDITOR.

A. D. 1879 is here. To all the friends of the BIBLE EXAMINER I wish a "Happy New Year," and an increase in divine knowledge and love now and in the endless future, or "*Ages to come*."

ED.

THE BIBLE EXAMINER is a Monthly Magazine. *Terms*, $2 00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-Office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,
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All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

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Any person wishing either volume of the EXAMINER in sheets—that is *unbound*—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, *bound*, can now be furnished at $2 per volume in neat, plain binding; in morocco, with gilt edges, $3 25. Volumes 18, 19, 20, 21, and 22 can be had of me at the prices named per volume.

PAMPHLETS.—The only one I can furnish is the "DIVINE DISPENSATIONS: or, The Divine Plan in The Government of our Race." Price, 15 cents single copy; $1 25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "*Postal Money Order*," if you can get one. If that cannot be done have your letter "*Registered*" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just assafe to send small sums in a letter, sealed and properly directed without registering as with.

The next best thing to a "Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order.—GEO. STORRS.

☞ I thank the editor of the *Parkersburg Eclipse*. Iowa, for the following notice, given without my knowledge or solicitation:

EDITOR.

"BIBLE EXAMINER.—We have received a sample copy of the BIBLE EXAMINER, published by Geo. Storrs, Brooklyn, N. Y. It is a very fair treatise on Bible subjects, and apparently unsectarian. Every person wishing a good work in that line of literature can do no better than send for it. Some one would do well to make up a club, as a club of ten can get it a year for $1.00 each.

LETTERS RECEIVED TO JAN. 1.

☞ No letters are acknowledged except those containing money or some inquiry that can be answered in a few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Mrs. Wm. G. Wilcox, Benj. Eldridge, Mrs. P. A. Krise, Miss R. P. Bradley, Delos Johnson, Geo. Woolston, Julia A. Pearce, Mrs. S. K. D. Lyon, Sally M. Busch, Daniel Putnam, E. Archer, Mrs. R. W. Pierce, Mrs. R. Brinkerhoff, W. T. Taylor, Warren Smith, J. B. Eggleston, Mrs. I. G. Maltby, Jos. Lingle, Stephen Benton, B. Browne, James Austin, Dr. R. Willard, Henry Lees.

PARCELS SENT TO JAN. 1.

Mrs. J. A. Berthoff, Mrs. R. P. Bradley, Julia A. Pearce (bound EXAMINER), Stephen Benton.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

VOL. XXIII. NEW YORK, JANUARY, 1879. No. 4.

THE EDITOR'S BIRTHDAY.

December 13, 1878.

THIS day completes my 82d year in this mortal life. First of all, I desire to give thanks to our *covenant* GOD and FATHER for his abundant mercy and grace, bestowed upon me through His beloved Son, Jesus Christ our Lord and REDEEMER. Great, *inexpressibly* great has been His mercy to me through all my long life. To Him be all the glory of all the good of which I have been the partaker, or of which I have been the instrument of communicating to my fellow-creatures.

The LORD has truly led me in a way that I knew not; and opened up to my mind the glories of His character and government in a way and manner that I never anticipated when I day by day, more than sixty years ago, prayed "Open Thou mine eyes to behold wondrous things in Thy Word." Little did I then think how wonderful and glorious were the things in His Word—the Bible—to be known by the earnest seeker after truth. Though slow to learn, the patience and long-suffering of my Lord and Redeemer, has brought me through the mazes of human traditions into the heavenly light which is the comfort and joy of my last days of earthly pilgrimage.

I praise the Lord that he has given me strength to endure the reproach cast upon me for what advances He has enabled me to make beyond the narrow enclosures of sectarian prejudices, whereby the grace and mercy of God has been so circumscribed as to prevent His love and power from accomplishing the work of "*crushing* the serpent's head," or "destroying the works of evil." Blessed be His holy name that I have lived to see the truth set firm in this country and in England, that Jesus Christ, the Son of God, "gave himself a ransom for all men"; and that it shall be "testified in due time" to all men, either in the life that now is or in that which is to come, with the means and opportunity to accept the blessed Redeemer and "*live for ever*"; or, if "wilfully" rejecting Him, perish eternally as the only disposition LOVE itself can make of such incorrigible rebels against the love and mercy of that God who gave his "only begotten Son" to shame, suffering, and death," that He might bestow life everlasting on those who had sinned against his love, so great and so long continued, saying with the compassion that ought to have broken the heart of stone, "WHY WILL YE DIE?"

I am pleased in this place to give a portion of DR. LEASK'S "*Special Editorial Address*" at the end of Vol. XV. of the "*Rainbow*," as it so well expresses my views and experience since 1840, at which time I took an open stand against the doctrine of "Inherent Immortality" and "Eternal Torments." Please read his remarks with care; and may it stimulate all of us to "come up to the help of the LORD against the mighty."—Judges v. 23.

EDITOR.

DR. LEASK speaks as follows:

We venture at the close of another eventful year, very earnestly, but respectfully, to request all lovers of the teaching of Holy Scripture respecting God and man, to avail themselves of the present propitious moment greatly to increase the circulation of this magazine, which exists for the express purpose of clearing revealed truth from the manifold errors of medieval and modern theology. The present time is propitious because men are "thirsting" for truth as they have not done for ages. I quote the very word, the expressive metaphor, employed by an intelligent gentleman the other day, in reference to thoughtful men in his neighborhood. He said to me: "We are positively *thirsting* for light, and would submit gladly to any sacrifice to get it." But in this expression my friend only uttered the yearning of many hearts. Everywhere the

feeling is the same now. The central wish of countless minds is just to know the truth. Oh, brethren! let us, by divine help, help them! It is an honor which we should not miss. There are, no doubt, some readers who would rather send a donation to the editor than ask their friends to become subscribers. We shall be thankful to receive such donations, and to send their value by post in copies of the RAINBOW to different addresses, as the donor may direct, or, in the absence of such selection, as the editor may select.

This eagerness for information is a delightful fact, for which those who love our blessed Lord cannot be too thankful; but let those who "know the truth," and who also know that "no lie is of the truth," remember that a time of quickened interest in religious questions is also a time of much peril. False teachers are always at hand on such occasions, influenced by sentimental theories which have no foundation in Scripture, and consequently no divine light to shine on the mind of the inquirer and give him peace. This remark has been only too clearly illustrated by Universalist books and pamphlets during the past few years—books and pamphlets in which the anti-scriptural doctrine of man's natural immortality is either assumed as indisputable, or maintained by the old arguments, whose utter worthlessness has been repeatedly exposed in these pages. The moment men substitute mere speculation, or theory, for Scripture, on matters about which we can know nothing apart from Scripture, they become "physicians of no value," and hinder the cause of truth in the world, whilst professing to help it. No eloquence, no learning, no ideal character of the great Ruler can justify mere mental theories respecting the destiny of men. What God has been pleased to make known on this profoundly important matter must be accepted as *final*. We must not venture to set aside the obvious lexical and grammatical meaning of Scripture in favor of some poetical or sentimental fancy of our own. For eschatology is not a philosophical region where we may disport ourselves at will, each trying to excel his neighbor in imagining what God *may* do, but a province which belongs exclusively to him who has told us what he *will* do.—Rom. vi: 23; 2 Thess. i: 7-9.

"The revealed future of the Church and the World" has been the text of the RAINBOW from the first number until now—a wonderfully comprehensive text, for it embraces everything connected with the nature and destiny of man, the character and government of God, the meaning of redemption, the Church of grace, the kingdom of glory, the restoration of the Jews, the discovery and mission of the House of Israel, the future position of the nations in relation to the land of promise, the rise, career and doom of the Antichrist, the destruction of all evil beings and evil things, the glorious reign of Christ and his saints, and the final ages when the magnificent design of the Godhead shall be realized, and "God shall be all in all."

The question of "Israel" is one of far-reaching importance at the present time, for this, among other reasons, that the world's future—I venture to say, its *very near* future—will be largely influenced, in accordance with the clearly revealed purpose of God, by Israel, commonly called "the lost ten tribes," and especially by EPHRAIM, to whom the birthright was given. This journal has to do with the revealed future of the world; Israel will be the chief earthly factor in that future; and Israel therefore must be sought and found—*if that be possible*—by facts and arguments which will at once satisfy the cultured and logical, and accord with the historical and prophetic Scriptures. There are, however, many Christian persons who think that the promises to Joseph's youngest son, and to the world through him, can only have a post-resurrection fulfilment. Let this grand question of God's "pleasant child" (Jer. xxxi: 20) be examined calmly and thoroughly, without bias or prejudice in these pages. It is one of the chief themes of "the future," and will amply repay the research it demands.

But whilst our standing "text" is so comprehensive, it is bounded by the all-important word "revealed." This limit and safeguard, thoughtfully chosen fifteen years ago, is very important. Its theological value is increasingly felt when we read the writings of good men who, deceived by the serpent's doctrine of natural immortality (Gen. iii: 4), and unable to believe the incredible horror of "endless torments," glide, of logical necessity, into the haven of universal restoration. But this harbor of refuge is not in the chart, nor is there any need surreptitiously to put it there, for the sufficient reason that natural immortality and endless torment are as contrary to the Holy Scriptures as darkness to light, or falsehood to truth. You get these dogmas in all their hideous proportions from cathedral and college, from pulpits, Papal and Protestant, from books issued from every sect of the fractured Church, and from millions of what are miscalled "religious tracts"; but from the blessed and infinitely precious Bible, God's own book—NEVER!

It will be remembered by those who were early subscribers that during all these years we have borne witness to the nearness of the Lord's Second Advent. This, in fact, has been our grand theme, our chief joy, a solace in trouble, a holy consolation in hours of sorrow, a motive for patient perseverance, and a hope of inexpressible gladness. And why should it not be all this? Is it not the purpose of God, the gospel of the glory (2 Cor. iv. 4, Greek), the blessed hope of the Church (Tit. ii. 13), the top stone of the living temple which grace has been building ever since the wondrous day of Pentecost? The *fact* of our Lord's promised return is undoubted, whatever may be said about the time; and its necessity in view of the inability of ecclesiastics to unite the divided Church, and of statesmen to give peace to the distracted world, has been habitually urged in this journal; and, we think, placed beyond doubt, at least in the case of men who are content to abide within our defined limits, the revealed future. The theological mistake of assigning to the ministry of the Church of grace a work which belongs to the high ministers of the King of Glory in the coming dispensation—namely, the subjugation of the world—has been repeatedly pointed out in these pages. Mediatorial grace electing a body for the Christ, and royal power commanding the world to "be still" in the presence of its great King, are very different things, which would not have been so lamentably confounded but for the double heresy of glorifying souls at death, and denying the pre-millennial coming of the Lord and the resurrection of them that are his "at his appearing and kingdom," when his saints shall be glorified together.

The time is short. Let us work for him! He is worthy. We tell him so in our prayers and praises. Let him see—let the world see—that we mean it by our intelligent efforts to diffuse his truth in its own native purity, free from the polluting presence of pagan tradition. This journal was begun — in obedience to what I surely believe to have been a divine impulse—for the purpose of teaching that the evening of this dispensation is upon us, and that the morning of the golden age is consequently at hand. For the dear Master's sake, our Redeemer and Life, let us tell men that his Gospel is all beauty, and that HE HIMSELF, who gave it its beauty, is coming to glorify all who love him. (John xiv. 3; xvii. 24; Acts i. 11; 1 Thes. iv. 15-18.)

Grateful for past aid in his service, and trusting that it will be continued for his sake, we wish for all our helpers the blessings symbolised by the glorious "Rainbow" seen by the seer of the Apocalypse "round about the throne"; and may the King, when he comes to establish his kingdom, say to each of us—"WELL DONE!"

DEFINITE TIME FOR THE ADVENT.

SOME Adventists complain because the "Prophetic Conference" in this city, last Fall, did not sustain the idea that the definite time of Christ's second advent could be known.

I have been settled for more than thirty years that not one of the prophetic periods was given to show the exact time of that advent? though some of them bring us into the vicinity of it, and leave no ground for doubt of its being "nigh, even at the door," when taken in connection with certain *signs* which our Lord gave us indicating the event. I cannot give any countenance to definite time-setting for the event, founded on prophetic periods; such arguments have invariably produced an unhealthy excitement and been an injury to the spread of the truth and fact of the advent itself. I have seen too much of this in the last thirty-five years to be drawn into that state of mind in which nearly all definite time-setters are found. Too often it produces an uncharitable spirit in its advocates toward all who do not accept their time conclusions. I know enough of these things to desire that Christians, professing to be lovers of Christ's second appearing, should be preserved from the evil resulting from definite time-setting. I am satisfied it neither promotes true piety or a preparation to meet the Lord.

In January, 1867, a leader in the definite time excitement for the coming of Christ that year, after having endeavored to fix the date of the commencement of the 1260 days, or years, of Daniel and Revelation, said:

"If the 1335 do not begin with the 1260 years, the book of Revelation after calling our especial attention to the 1260 years, has left us wholly in the dark as far as definite time is concerned, as there is not a period in it which reaches to Christ's coming. Our kind heavenly Father has not placed definite time in his word and left it to be a matter of mere conjecture as to whether those periods revealed anything definite or not. And we say, with all due reverence and humility, that if some one does not understand the year of Christ's coming, the promise of God will fail, and this can never be. We believe, then, that this present year, 1867, will witness the grand

consummation—the coming of Christ and the resurrection of Daniel for his lot, with all the sleeping saints."

To these assumptions I replied at the time as follows, and I do not desire now to alter anything I said then:

"Here are assumptions enough, and something that borders on blasphemy. The assumption that the 1335 begin with the 1260 is the first step, which I believe to be wholly groundless. The next assumption is that God 'has placed definite time in his word' for 'Christ's coming.' The third assumption, coupled with blasphemy, is in these words—'If some one does not understand the year of Christ's coming, the promise of God will fail.'

"All this is characteristic of 'definite time' hunters, and shows the spirit begotten by such efforts. I believe the *proximity* of the second advent can be known, and doubt not it will take place at no distant day; but that our time-setters are all doomed to disappointment, I have little doubt. If any man will not live as he ought without having 'definite time for the advent,' I have no faith in his religion, at all. The laziest drone on earth will work when he sees his employer is right upon him, because he is coming; but a faithful servant keeps about his employer's work because he loves his Master and his work.

"Such kind of talk as that which occasions these remarks may take with timid persons, but with the reflecting and sober Christian they can have no other effect than to produce regret at the injury such persons are doing the truth of God, and the hindrance such are likely to work to the spread of the truth of the advent itself. But it is not likely they will hear, even if an angel from heaven were to proclaim them in error. Let us all work while it is day; and 'occupy till' our Lord 'come,' as He has bid us do. Then shall we be found of Him in peace."

Such was my view of time-setting twelve years ago, and I have not seen cause to change my mind since; though I lost the good-will of the person referred to, and ever since he has seemed to regard me as an "enemy," though I "told" him "the truth."—Gal. iv. 16.

The downfall of "*mystic* Babylon" I regard as an event closely connected with the second advent of Christ to reign on the earth and over the nations.

Let us all watch and pray, and not suffer ourselves to be carried into any whirlpool of excitement, whether it comes from politicians, speculators or religionists of any class or character. A calm faith in God our Saviour, and resting in him as our hope and joy, is what we most need to fit us for the coming events now evidently "nigh at hand." Let us all strive to cultivate the meek and lowly character of our blessed Lord. So shall it be well with us when He calls us to Himself though it may be through fiery trials.—ED.

EULOGY ON DEATH.

AN *exchange* paper contains some blank verses on "Death," eulogizing this *monster*, as is usual with believers in inherent immortality. It begins by the inquiry—

"Why should we picture death a thing of dread?"

I answer—Because God so announces it, by making it the penalty of sin. If Adam had *dreaded* it as he ought, he might have been preserved from its power. By believing the serpent's lie of natural immortality—"ye shall *not* surely die"—he had the "dread" of death removed, and fell into sin.

In the fifth line the following sentiment is uttered:

"Death is an angel—messenger divine!"

I do not wonder the writer placed a mark of surprise at the close of this line. Inspiration declares that "sin entered into the world and death by sin."—Rom. v. 12. To call the messenger of sin "divine" is cause of surprise and astonishment. Next follows a "whitewashing" of the monster, thus:

"White-robed, though shadowed oft in dark disguise,
Stealing at midnight unto prison doors
Where weary spirits long in chains have pined,
And bidding them go forth to taste new life
Beyond the precincts of their dim abode;
While they, with many a sigh and groan of pain,
Reluctantly follow their mysterious guide."

This is strange enough. "White-robed," *disguised* in "dark" ones! Will the writer please tell us if immortality can be "weary"? I happen to think that weariness is not an attribute or accident that pertains to immortal entities. If the soul is immortal it cannot, in the very nature of the case, be "weary." To talk of an immortal "spirit" pining "in chains," is to talk unmitigated nonsense; and then for death to be represented as a white-robed thief, to steal out this chained spirit, almost caps the climax of folly; but a still greater one follows it. This weary spirit (immortal, of course) leaves its prison and chains

"with many a sigh and groan of pain," and follows its guide "reluctantly." Strange jargon this. One would think the absurdity was at his height to suppose this chained spirit leaves its prison with sighs and groans, without representing it as going "reluctantly." This immortal entity, going "forth to taste new life," ought to have been, in consistency, presented as shouting and dancing for joy, following its "guide" with the light-footedness of the young roe as it flies from its confinement, or from the pursuit of an enemy. But no! death—the "messenger divine"—is followed "reluctantly!" A plain evidence that the said soul has no knowledge of the fancied bliss we are told it is going forth to possess. Why do not our immortal soul theorists instruct these entities so that they shall behave better when the "white-robed" friend comes to conduct them to "new life"? Perhaps they are "fools, and slow of heart to believe all that the" defiers of death tell them, and therefore "groan and sigh" in "following" him, and go "reluctantly" These fancy souls must be stupid things, after hundreds and thousands of the priests of death have so often declared the glories of death and his amazing friendship, that they cannot "follow" him in a better manner. I have heard of many of these glorifiers of death that took every possible care to keep out of his way; and if they hear of one that follows death gladly, by suicide, they cry out "insanity," or "dreadful!" The fact is, the most devoted priest of death, after all his prating of death's friendship, will not trust him at all; and you will see them hasten after a doctor and swallow the most bitter dose rather than let death lead them into their imaginary paradise.

Away, then, with all this lying song of death's friendship! It is hollow and false as falsehood can be. No man really believes it, though many doubtless think they do; but it is all deception.

The writer of this eulogy on death next says:

"Death is a builder—architect supreme!
Pent in our clayey temples here we dwell—
One stroke of his rude hammer, they are dust,
And palaces immortal are our own."

"Great is Diana of the" immortal soul advocates. If death introduces us into "palaces immortal," what shall we do with them at the resurrection? The resurrection is the time and the way for this "mortal" to "put on immortality"; so saith Paul, 1 Cor. xv. But if death places us in immortal palaces we must leave those palaces at the resurrection, or it will be these immortals that put on immortality; that is, we shall put on that at the resurrection which, by the "stroke" of our friend death's "rude hammer," we had at death. Next—

"Death is a pilot—long in our treacherous seas,
While cloud-hung skies above us frown, we sail,
And many a foul Charybdis lurks beneath.
We spend the fleeting moments as they pass,
In ceaseless longings for the onward shore,
Eternal shores are dawning in our sight,
And Death's the friendly hand to guide us there."

Here death is made an all-important "friend" "to pilot" us out of this life's "sea" on to the "eternal shores"! Enoch and Elijah could not meet that "friendly pilot" and so landed without his aid! Unhappy men! How dared they venture without this pilot? Paul rejoices that God, on a certain occasion, "delivered" him "from so great a pilot"; and in that hour of trial he did not trust himself to that old shipwrecker—death—for a pilot! No, saith Paul, our "trust" is "in God who raiseth the dead." See 2 Cor. i. 9, 10. The "pilot" death shipwrecks all who come into his power! God is the Christian's pilot, and brings into "palaces immortal" by raising the dead. No thanks and no praise to death. Old "death" has stood on the shore to deceive weary mariners and to rob God and his Christ of the honor of conducting to "palaces immortal," for many long years. But the old "black white-washed" hypocrite is doomed to an exposure by the grand doctrine of "Life and Immortality only through Christ"; that shall place him where his long series of crimes against God, Christ and truth demands; viz.: Jesus Christ shall "destroy death."—Heb. ii. 14. Then will the robber of God and man be no more deified by good, but deceived, men who have so long sung his praises. Yes, friends, your old "pilot" is to go "into the lake of fire."—Rev. xx. 14. A just doom for all such "liars" and deceivers. His godship will then be seen in its true character.

BAPTISM.

MY friend HENRY HEYES, now in England, writing to *The Restitution*, in Indiana, speaks as follows:

"While we openly disagree with Dr. Leask about baptism, there is force and faithfulness in these words of his on Andrew's work, p. 429: 'There is some danger in the terms adopted in this argument of representing the rite itself as a saviour.' We may be surprised that Dr. Leask, Dr. Seiss, G. Storrs, and others, ignore baptism, that is immersion, upon belief of the gospel of the kingdom; but they must answer for themselves."

I thank my friend for freely allowing that "they must answer for themselves," and for admitting that DR. LEASK has "force and faithfulness" in his "words" in suggesting "danger in the terms adopted" by Immersionists "of representing the rite itself as a saviour." Broad hints have often appeared that carry that impression.

DR. LEASK and DR. SEISS can speak for themselves, if they think proper. I feel called upon to say a few words on my friend's remark of "*ignoring* baptism." I do *not* "*ignore* baptism, *i. e.*, immersion." Let all attend to it who are convinced it is their duty to do so; but let them beware of treating others, who as conscientiously think otherwise, by a lack of *charity* toward them; and let all judge for themselves whether the *Gospel* baptism is received by *water* or the *Holy Spirit*.

John the Baptist said: "I indeed baptise you with *water;* but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptise you with the *Holy Ghost*."—Luke iii. 16. The Saviour said, in his last interview with his disciples before he ascended to Heaven, "John truly baptized with *water;* but ye shall be baptised with the Holy *Spirit* (*Pneumati*) not many days hence."—Acts i. 5. The baptism by Christ did not commence till he ascended to his Father.

Our Lord said to his disciples, "I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you.—John xvi. 7. The baptism of the Holy Spirit is that which gives us the witness of our being sons and daughters of God; and hence is truly the Comforter of God's children. See Rom. viii. 14–17. Hence we are exhorted, "Grieve not the Holy *Spirit* of God, whereby ye are *sealed* unto the day of redemption."—Eph. iv. 30. "Quench not the Spirit."—1 Thess. v. 19. "Ye were sealed with that Holy Spirit of promise."—Eph. i. 13, 14.

Again, this promised baptism is thus spoken of: "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John adds, "This he spake of the *Spirit* which they that believe on him should receive; for the Holy Spirit was not yet given, because that Jesus was not yet glorified."—John vii. 37–39.

The baptism of the Holy Spirit is that without which we cannot be raised in "immortalty, eternal life." If any think water baptism essential to them, let them obey their convictions; but see to it that they neglect not the baptism of the Spirit nor judge and unchristianize such as believe that the baptism by Christ is of the Holy Spirit, and that is the essential baptism, bringing into the *body* of Christ and making the recipient a member of Christ. See 1 Cor. xii. 13, 27.

INSTINCT OF PRAYER.

"PRAYER is the soul's sincere desire, unuttered or expressed." It is the natural act of a dependent creature. It is the voice of nature in its deep-toned breathings speaking to God. There is something nearly akin to prayer observable, even in inarticulate nature: "The whole creation groaneth and travaileth in pain." The earth, unnerved and torn by throbbing earthquakes and belching volcanoes, seems as if struggling to give utterance to some terrible sense of woe.

The utterance of the brutes may be interpreted as the dim consciousness of want and dependence. But it is in man that this divine instinct becomes audible. Man alone is conscious of his helplessness, and in this consciousness can alone turn to a superior power. His whole life, from his cradle years of infancy to hoary age, teaches but one lesson—that of ignorance, of infirmity, and of dependence upon the God who made him.

"ENLARGE MY HEART."

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.

There's no place where earthly sorrows
Are more felt than up in Heaven;
There's no place where earthly failings
Have such kindly judgment given.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make his love too narrow
By false limits of our own;
And we magnify his strictness
With a zeal he will not own.

Pining souls, come nearer Jesus!
Come, but come not doubting thus;
Come with faith that trusts more freely
His great tenderness for us.

If our love were but more simple
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

Selected by H. S. HOUGH, *New Britain, Volusia Co., Florida.*

THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. III.

BY THE EDITOR OF THE "BIBLE EXAMINER."

"I do not believe there will be any *mortals* in the future state: they cannot dwell together with immortals."

WHAT if you "do not believe?" shall your "unbelief" alter, or change the promise and oath of God? or, "make it of none effect?" Do these objectors not believe that angels visited Abraham, Lot, and others, and conversed with them? yea, even eat with them? And more strange still, do they not believe that the only begotten Son of God came to this earth and dwelt among mortal beings many years? and even laid down his life among and for mortal beings? Yes, and after his resurrection still remained among mortal beings forty days teaching and instructing them in "the things pertaining to the kingdom of God?"—Acts i. 3. All this the objectors believe, I presume. Is the *disciple* above his Lord? If our LIFE-GIVER has done these things, is it either impossible, improbable or unlikely that his immortal saints may be among, teach and rule over mortal beings? Shall we say "any thi g" is "too hard for God?" If God has said it shall be so, is not that sufficient to satisfy faith? And what are the immortal saints to be *kings* over and *priests* to, during the reign of Christ on earth? Who, if not those who are "left of the nations," after the "Lord my God shall come and all the saints with" him?

The idea that mortal and immortal beings cannot dwell together, is founded in prejudice; is unscriptural, and subversive of the Christian faith. It limits the power of God, and makes our weak judgment the rule to determine what God *can*, or will do. If he please to have it so, it can be done. The only thing faith asks is the proof that God has said it. That point settled, faith asks no more; it "staggers not," but is "strong, giving glory to God." "That point" was "settled" in my mind years ago; and nothing that I have since seen or read has changed it; but I do not disfellowship those who see not as I do.

It no more follows that all *mortals* will cease to live when this age is followed by another, than it did when the antediluvian age ended in the patriarchal age, or that in the Mosaic age, or that in the gospel age. In neither case were all mortals cut off. Enoch was translated, still mortals remained. Elijah was translated, still mortals were left and propagation went on. Jesus was raised from the dead, yet there were mortals still. What then shall hinder there being mortals in a future age, or under the administration of the kingdom of God, which is the next dispensation? True, they that attain that age by a *resurrection* from the dead, will not marry nor be given in marriage: they are immortal like their risen Lord. But does that prove that none others in that age will marry or be given in marriage? Not at all. Those who use the words of our Lord in Luke xx. as proof that there are no mortals in that age read carelessly, I think; they overlook the subject of discourse and the important conjunction "*and*." The Sadducees held that there was "*no* resurrection of the dead." If such were the case, in their estimation there would be a difficulty in marriage matters. Our Lord tells them, "They which shall be accounted worthy to obtain that world [*aionos*—age], *and* the resurrection from the dead, neither marry nor are given in marriage," etc. The question was not about the living, but about "the dead." Those who attain to that age, by a resurrection from the dead, are clearly distinguished from mortals by the conjunction "and," which would have been needless if all in that age were immortal.

Jesus told his disciples, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging [ruling] the twelve tribes of Israel."—Matt. xix. 28. The immortals are the rulers in the kingdom of God "under the whole heaven" (Dan. vii. 27); that kingdom is an everlasting one, and its rulers "cannot die any more." In that day "the LORD shall be King over all the earth: in that day shall there be one Lord and his name one. . . . And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles: and it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain: and if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment . . . of all nations that come not up to keep the feast of tabernacles."—Zech. xiv. 9, 16–19.

Thus we see there will be mortals when the LORD is King over all the earth, and punishments will be inflicted on the disobedient.

"Flesh and blood cannot inherit the kingdom of God," etc. True: because to *inherit*

is to be an heir. Christ is the primal heir. "If children (of God) then heirs: heirs of of God, and joint heirs with Christ" (Rom. viii. 17); and we become children of God, in fact, by "being the children of the resurrection."—Luke xx. 36. These are those who "inherit the kingdom." But the subjects of that kingdom are not heirs, and do not inherit it, though they are greatly blessed in living under the rule of the heirs of it. The heirs are immortal and cannot die any more. Does that prove all mortals are excluded from being citizens there? I have shown that there are mortals there who are liable to "punishment," in my remarks on Zech. xiv., which is only one scripture among many of the same character.

I have produced abundant evidence that Christ, after he takes his father David's throne, is to reign over "all people, nations, and languages," which includes a wide domain, even over "kings and princes" of the earth, who shall become subject to his government, and offer him gifts and do him homage, as saith the prophecy.

Do not let us drop into the narrow notions of the ancient Jews, who supposed *they* were the only favorites of heaven, and all others reprobates. These ancient, self-righteous Jews had no heart to receive the promise of God to Abraham, that "all the families of the earth," or "all nations," were the objects of his love, and that all "the *world*" were embraced in that love which led God to give his Son.—John iii. 16. To suppose the few saved in this and previous ages, are all who are to be saved into eternal life by him who "tasted death for *every man*," and is the propitiation for the sins of the *whole world*" (1 John ii. 2), is a view as narrow as the selfish platform of the old Jews. "O, but the saved in this and past ages are a great multitude." Jesus calls them a "little flock," and saith but "few find the strait gate." The "great multitude" of saved ones may be found to belong to "the ages to come." God's love hitherto has been eclipsed by the traditions of men and the selfishness of the human heart: but that obscuration will vanish away when the Sun of righteousness shall arise to shine on this benighted world and a pur-blind church, and "the knowledge of the LORD shall fill the earth, as the waters cover the sea."

It is asserted by some that the Scriptures have been translated into all of earth's dialects, and so all nations have them in their own language. This is a mere assumption: but suppose it were true. What then? How long ago was that accomplished? If at all, it has been done only recently Does that cover the broad promise and oath of God? By no means. Four thousand years have passed since the promise was made, and hardly a century has passed since the Scriptures have been accessible to one in ten thousand, and even now, out of Christendum, not one in a million, probably, have the Bible within their reach. That fulfils the promise and oath of God, in the estimation of some men. If such a meagre fulfilment is all we are to look for, who can tell us how much can be relied on of God's promises in other matters? We are thrown into the mazes of uncertainty in regard to the future. If there is no more certainty of a literal fulfilment of God's promise and oath to Abraham than some professed believers in the Bible would have us to think, then all faith in any of his promises is but a fancy; they may possibly come to pass some how, or in some way, but there is no certainty that any of them mean just what they say; and what ground for faith that Christ will ever come again to this earth? "Oh, the Bible says he will." We know it does, and God says, and confirms it with an oath, that in Abaham and in his seed all the families of the earth shall be blessed; yet some men do not believe it means just that; for they know that very few of the families of the earth have ever yet been thus blessed, and they do not believe they ever will be, for millions on millions and thousands of millions have gone down into the grave without ever having heard of Abraham or his seed; and they think God's promise and oath cannot reach them now; as if their thoughts could bind God's power. "Oh, but God has said"—! No matter what he "has said"; they are not sure that he *means* what he has said; for they do not believe he means just what he said to Abraham; and hence, they have no foundation on which to stand in regard to anything else he has said; it may mean something very different from what the language expresses.

The same principle prostrates nearly all that God has spoken of the future in the Old Testament, and carries the idea that God's thoughts cannot exceed our thoughts, nor his ways our ways. But I care not to press this last point, though it is clear it saps the foundation of all faith, and leaves men exposed to be "tossed to and fro by every wind of doctrine" that happens to blow with most positiveness.

Let us throw away the old Jewish spectacles, which enabled them to see no blessings from Messiah but for themselves, and look

through the "promise and oath of God" to that blessing promised to all the families of the earth:" then shall we see, as we have never seen, the magnitude of God's love to "the world." This view will cause us to wonder at our past blindness, and to adore that *love* of God and of "Christ which passeth knowledge." "Unto him be glory in the church by Christ Jesus throughout all ages, world without end"—or, "the endless succession of ages," as Macknight renders it.—Eph. iii. 21. A literal translation of this text may be given as follows:

"To him be glory in the church, by Christ Jesus, through all the generations" (*genas*, accusative plural) "of the age of the ages. Amen."

Here is a solemn testimony, to which the Holy Spirit, in Paul, adds its oath, by an "Amen." This testimony is, that there shall be "generations" in "the age of the ages," and that "Christ Jesus" is the administrator; for it is "*by*" him, the "glory" is to be revealed in that "age of the ages."

What of the "generations"? How many are there? Well, there are at least a thousand. Thus saith the LORD, by the mouth of David, "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; which he made with Abraham," etc.—1 Chron. xvi. 15; also, Psa. cv. 8. All the generations from Adam to this time do not exceed two hundred, allowing thirty years to a generation. Eight hundred generations yet to come. If the thousand generations are yet to be made up, which side of the second advent shall we place them? If 6,000 years have made only 200 generations, how many will be wanted to fill up the "1,000 generations"? *Ans.*—Twenty-four thousand! Who are willing to wait that long for the second advent of Christ, rather than admit an age, or ages to come, after the advent, in which generations, consequently, probation will go on, to fill up the thousand generations? But we will not press this point.

I accept the Psalmist's testimony as follows: "All the ends of the world shall remember and turn unto the LORD: all the kindreds of the nations shall worship before thee: for the kingdom is the LORD'S: and he is the governor among the nations:" [plural]. . . . "A seed shall serve him; it shall be accounted to the LORD for *a* generation:" [singular]: "they" [that seed] "shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."—Psa. xxii. 27–31. Generations will go on among the "left of the nations," and people will "be born," after the *one* generation has had its resurrection and are immortal: then, after that, "they shall declare" God's "righteousness" [his infinite mercy to the creatures he has made] "unto a people that shall be born." A blessed and glorious work, which looks like God fulfilling his "promise and oath to Abraham." Those who do not like such work, will not be compelled to engage in it.

In connection with Psa. xxii., just considered, read Psalm lxvii. "God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, our own God, shall bless us; and *all the ends of the earth* shall fear him."

This again corresponds with Jer. xxiii. 5, 6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell in safety," etc. Here are promises which the Lord is pledged to fulfil, agreeing with Ps. xxii. 27-31, and corresponding with the promise and oath to Abraham.

Let us now look at the testimony of God by Isaiah, chap. xi. On this chapter immense labor has been bestowed to harmonize it with the theory of burning the world at the second advent of Christ; but still it reads just as it always did, and shows conclusively an age in this world that has never yet been seen, and never can be, if there is not a dispensation yet future differing essentially from any that has ever gone before. Here is presented to us a BRANCH out of the root of Jesse. None will doubt but that the Son of David—the Son of God—is here intended. Under his government the animal creation will become changed so as to be harmless and docile; "the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in *that day* [when the earth is thus full of the knowledge of the Lord] there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." This is not all: "It shall come to pass *in that day* that the

Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria," etc. Not the gathering of spiritual Jews, but his people whom he had once before gathered; not a gathering from Babylon, as will be seen: that gathering was not in "that day" just spoken of. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Here the language distinctly marks the two nations into which the posterity of Jacob were divided in the days of Rehoboam, son of Solomon: one nation was called Judah and the ather Israel, and sometimes Ephraim, from the principal tribe of the nation of Israel. This latter nation was not "scattered," but was "cast out" of the land of Israel into Assyria some hundred years before Judah was carried captive into Babylon. Israel was therefore called "outcasts," as in the text before us; see also 2 Kings xvii. 20. Nor was "Judah dispersed" to the "four corners of the earth" till their Temple was destroyed by the Romans. The promise in this text, therefore, clearly relates to their gathering subsequent to that destruction; and as no such gathering ever has taken place, it must still be future, and is not "conditional," and is as certain as a "Thus saith the Lord" can make it. If any doubt remained the next verse would dispel it: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Before Ephraim or Israel was carried away into Assyria there was continual strife, contention and war between the two nations. When one shall be assembled and the other gathered, this envy and vexing each other shall be known no more. And let it never be forgotten, these things are to be done "in that day" when "the earth shall be full of the knowledge of the Lord"; of course, future, and a glorious day. In that day, verse 16, "There shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came out of the land of Egypt." Here we see what the first "recovering" was, which is alluded to, verse 11, where it is said, "The Lord shall set his hand again the *second* time to recover the remnant of his people," etc. It was their being brought up out of Egypt, and it is "the remnant" of the same people of whom the prophet speaks.

The prophet then goes on to tell us what that people will say when gathered: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God *is* my salvation! I will trust, and not be afraid; for the Lord JEHOVAH *is* my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Sion; for great is the Holy One of Israel in the midst of thee."—Isa. xii.

This subject is made so plain by the prophet that it does really seem wonderful that any should call in question the meaning of the prophecy, or attempt to spiritualize it. That it applies to any events in the past has never yet been shown. That it is not a conditional promise, is equally manifest. So surely as the BRANCH of Jesse's root ever reigns on earth, so surely, "in that day," will these things come to pass.

The text relied upon to prove the *end* of the world, or mundane system, is to come when the gospel of the kingdom has been preached in all the world for a witness to all nations (Matt. xxiv; 14), has no such sense as is attached to it by the advocates of burning the world or earth at the second advent. Let us carefully examine the text and the context.

As Jesus went out of the temple his disciples called attention to the "buildings of the temple." "Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The subject then was the destruction of Jerusalem and her temple. The disciples inquired of him, "privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of *aionos* —age," not of the "world," as our translation has it; for the end of the world, proper, had no connection with the Saviour's language in relation to the destruction of the temple. This destruction of the buildings of the temple, involving, as it necessarily would, the end of services there, the disciples construed into an end of that *age*, as it truly was.

In his reply, Jesus tells them, "This gospel of the kingdom shall be preached in all the (*oikoumenee*) world for a witness unto all (*ethnesi*, heathen) nations; and then shall the

end come." The end of what? The end of the *age* spoken of, when the temple should be thrown down. This is clearly the sense.

Now, as to the *oikoumenee*, translated world, Matt. xxiv. 14, it is the same word found in Luke ii. 1, "There went out a decree from Cæsar Augustus, that all the (*oikoumenee*) world should be taxed." All the world, here, was the Roman empire, and no more. Jesus uses the same word in his statement of how extensive the gospel should be preached before the temple at Jerusalem would be destroyed, and the Jewish age would come to an end.

Some persons take the ground, from Paul's language 1 Cor. xv. 24 28, that "the end" of probation to all the families of the earth will come at the second advent of Christ and the resurrection of the dead in him. The correctness of such assumption depends upon whether such persons give a true interpretation to the language employed by the apostle.

I ask, What is "the end" spoken of? What is "the kingdom" referred to, and when is it "delivered up"? What is meant by death as "the last enemy," and to whom does Paul state it to be the last enemy? This chapter is devoted to the proof of the resurrection of the believers in Christ. Their last enemy, who shall ever have dominion over them, is death: to them therefore death is destroyed by resurrection. That Christ does not deliver up the kingdom at that time is evident from many prophecies. First: Ps. lxxii., "In his days shall the righteous flourish." (Surely not till raised from the dead.) "He shall have dominion from sea to sea, and from the river to the ends of the earth. . . . The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. . . . His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed." This whole prophecy relates to what transpires after Messiah reigns on David's throne, which reign is after the resurrection spoken of in 1 Cor. xv.

Still another prophecy. Dan. vii.: After the fourth "beast was slain, and his body destroyed and given to the burning flame," one like the Son of man appears before the Ancient of Days, "And there was given him dominion [not 1800 years ago], "that all people, nations and languages, should serve and obey him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The angel explains this to Daniel as the reign of the saints, made immortal, of course, thus: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." The horn of the fourth beast prevailed against the saints "Until the Ancient of Days came, and judgment [rule] was given to the saints of the Most High: and the time came that the saints possessed the kingdom." . . . "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Thus prophecy makes "peoples, nations and languages" to exist, after the saints are made immortal; and they are all put in subjection to the saints in a kingdom that has no end.

It is said, "There can be no age of probation after the second advent of Christ, for he leaves the Mediatorial seat and ceases to be a Priest at that time." This I consider an unfounded assumption, and a palpable contradiction of the promise and oath of God to Messiah himself, which speaks as follows:

"The Lord hath sworn, and will not repent, Thou art a Priest forever after the order of Melchisedec."—Ps. cx. 4.

Such is God's testimony concerning the Priesthood of Messiah, David's Lord, who is the Christ. God's oath makes sure that his priesthood is unchangeable and never to pass away; for God has sworn to it "and will not repent," or change His mind: the thing is as fixed and eternal as it is possible to be made. "The law maketh men high priests which have infirmity, but the word of *the oath*, which was since the law, maketh the Son, who is consecrated forever more."—Heb. vii. 28. There is no limitation to the Son's priesthood here: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever liveth* to make intercession for them."—Heb. vii. 24, 25. Here is no limit to the priesthood of Christ, unless he shall cease to live: if he can die, his priesthood may end; not without.

He is made a Priest by the oath of God, after the order of Melchisedec. This personage was "King of righteousness, and after that also King of Salem, which is King of peace, . . . having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a Priest continual-

ly."—Heb. vii. 2, 3. Here is no countenance of the idea that the priesthood of Christ is ever to end, but the reverse. The date of the commencement of the priesthood of the Son of God and its end (if it ever is to end is clearly hidden from view. In this character He hath "neither beginning of days nor end of life," so far as is revealed, but "abideth a Priest continually." Whoever attempts to limit it undertakes to "be wise above what is written," and should be careful that his theory does not set aside the oath of God.

Christ, during this present age or dispensation, is a priest upon his Father's throne; but the time will come when He will sit upon his own throne—that to which He is heir, viz., David's throne. "I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne to all generations."—Psa. lxxxix. 3, 4. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me: it shall be established forever," etc.—Vs. 35–37. But this throne has been "overturned" for more than two thousand years; yet God's oath secures its re-establishment to Him "whose right it is," viz., David's Son, Jesus the Messiah.—Ezek. xxi. 27. This throne is Jesus' own throne; and, when re-established, is perpetual and eternal. That throne is upon this earth, for David never had a throne in heaven, nor in what some people call "the new earth"—meaning a literal new earth, formed after this earth has been dissolved by fire. If such an earth ever exists, David's throne never did exist there, and never will, unless it is removed from the scene of David's rule. But be that as it may, David's throne is secured to an heir, which all must admit is Jesus the Christ.

The question then arises, Will he exercise the office of his priesthood on his own throne? Let Jehovah himself answer: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon his throne; and He shall be a Priest upon his throne," etc.—Zech. vi. 12, 13.

I do not care whether the temple here spoken of is the literal or spiritual temple. If it is the spiritual, then we must look beyond this age for its completion, when all the materials are collected by a resurrection from the dead; and His sitting and ruling upon *His throne* is when the temple is completed; "and He shall be a Priest upon his throne": hence his priesthood continues into the age following the present, or the kingdom of God age. The next age is the kingdom of God, which is to follow the present "wild beast" governments. Then will David's throne be re-occupied by its rightful heir, and his priesthood continue; "for the mouth of the Lord hath spoken it."

Then, and not till then, if ever, will a mediatorial *kingdom* be established. God offered to ancient Israel to make them "a kingdom of priests" (see Ex. xix. 5, 6), if they would obey His voice. But they did not, and that kingdom came not into their hands, but God visited the "Gentiles, to take out of them a people" (Acts xv. 14), which Peter characterizes as "a royal priesthood." These are being trained, in this dispensation, to be rulers in "the kingdom of God," or dispensations to follow the present; for saith Jesus, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne."—Rev. iii. 21. So, if a mediatorial kingdom is ever to be established it will be when the "royal priesthood" sit down with Christ on his throne, where he will still exercise the office of High Priest, and His brethren, honored with a place on his throne, will exercise the office of subordinate priests.

This order of things, like all other good things, the papists have attempted to forestall, by their human arrangements, by calling their mode of operations the "Mediatorial kingdom"; (and Protestants have borrowed their phraseology), thus "making the words of God of none effect by their traditions"; displacing God's arrangements of the ages, or dispensations, to exalt themselves in this mortal state.

I have not designed to give more than an outline of this subject in this article. I trust I have said enough to set candid inquirers after truth to thinking. By prayerful thinking we shall "grow in grace, and in the *knowledge* of our Lord and LIFE-GIVER, Jesus, the Annointed."—2 Pet. iii. 18. Let no one suppose they have come to know all the truth; for, at present, "we know in part," said the Apostle to the Gentiles. The ancient Jews stumbled and fell at the doctrine, brought out by the Apostles, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," (Eph. iii. 6); it was "the mystery, which in other *ages* was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophet, by the Spirit."—

Eph. iii. 3, 5. Let us see to it that we do not, like the Jews, stumble and fall at the doctrine of the great blessings to come to the Gentiles (who have never yet had the gospel) when the dispensation of the kingdom of God is opened; which is now nigh at hand, and is "the age to come," to be followed by "an endless succession of ages," when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 9; Psa. lxxii. 19; Hab. ii. 14; Eph. iii. 21.

A COPY of the following communication was sent by the Author to the "Prophetic Conference" held in this City last Fall, with a desire to have it read there, while the *original* was sent to me. I did not suppose it would be read, because the object expressed by the "Call" for the Conference seemed to exclude it. But other subjects equally foreign to the expressed one were introduced and largely dwelt upon; such, for example, as "*The Gathering of Israel*," etc. I present the following as quite as appropriate, in my judgment. It is from P. ALLING, Norwalk, Ohio.—EDITOR.

"THE PRE-MILLENNIAL ADVENT OF CHRIST."

FROM P. ALLING.

To the Brethren convened in New York, October 30, 1878, to consider this subject.

GREETING:

THE announcement of this meeting to consider the pre-millennarian advent of Christ has given me very much joy; and had it been possible to be present and participate in the blessings of this meeting I should be glad; but as providence indicates otherwise, I will be present in spirit, and in my Christian salutations.

I have long been a firm believer in this doctrine, but was formerly equally as strong a believer in the popular dogma of the world's conversion through the agency of the church, aided by the Spirit of God, consequently know full well how to sympathise with others whose minds are similarly beclouded.

The difficulties I had to encounter in my change of sentiments were great, and at times seemed insurmountable; but being a firm believer that the Bible was of God and harmonious in all its parts, in process of time learned never to adopt a theory that contradicted any positive statements of this Book, but wait God's appointed time for light on passages that were dark and mysterious. As the result has been an enlightenment upon difficult passages and subjects, I take the liberty of throwing out some thoughts for the prayerful consideration of this assembly.

There are many Bible statements indicating the world's conversion, that with our past light are difficult to be disposed of, some of which are the following: "But as truly as I live all the earth shall be filled with the glory of God."—Num. xi. 21. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall come and worship before me."—Psa. xxii. 27. Again: After the vials of God's wrath are poured out the Revelator says, Ch. xv. 4, "For all nations shall come and worship before thee; for thy judgments are made manifest." This fixes the time when this is to be done.

These, with many other promises of like import, are positive and clearly expressed statements, yet future, hard to be disposed of with the common theory "of the wreck of matter and crush of worlds" in immediate connection with the second advent of Christ. Thoughtful and intelligent minds, imbued with the spirit and a love for "every word that proceedeth from the mouth of God," hesitate about adopting a doctrine, so at variance with the literal import of such promises.

On the other hand, there is another class of Bible statements teaching most clearly that the above promises cannot possibly be fulfilled till after Christ's return. The following is a specimen. In Daniel ii. and vii. it is clearly revealed that there were to be four universal consecutive Gentile kingdoms, commencing with Babylon and ending with Rome. The last was to tread down the whole earth in each of its diversified forms of government, with its papal horn, which was to make war with the saints, and to prevail till the judgment, just as it is now doing.

In the book of Revelation the same Roman kingdom is kept up in various symbols; the last of which in chapter xvii. is under the figure of a great scarlet-colored beast, with seven heads and ten horns, full of the names of blasphemy, upon which is seated the great papal or Babylonish harlot; both of which are to continue till the judgment. Again: In the seven seals, the seven trumpets, and the seven vials, we have so many consecutive lines of prophecy, filled up with evil, spanning all time between the first and the second advent of Christ; none of which will admit of a millennial peace, prior to the judgment. Other prophecies, both of the Old and New Testament Scriptures, are all in harmony with these outlines of earth's history to the end of the present dispensation. Then how

can we harmonize the promised blessings, first noted above, unless the *word* of the Lord reveals a probationary state after the second advent of Christ? Here was the real difficulty in my experience. But, thanks be to God, in process of time, through the aid of others, my mind has been enlightened to see we have in Christ the antitype of the Melchisedec high priest, who in Abraham's day was both priest and king. I used to believe, with many others, that Christ's priestly office ended when he come as king; after which there was no further propitiation for any class forever But now I see the mistake. He gives up nothing, but adds to his priestly office the regal, and holds both forever, consequently never ceases to be gracious to "the ignorant and them that are out of the way." This, of course, is an extension of probation to the age or ages to come, which is a joyful thought. But the great question is, as to who are to be the recipients of this grace? This opens a broad field for investigation, the outlines of which can only be defined, and that too very briefly. We will begin by a quotation from Rom. xi. 32, which is a finale of the apostle's argument in relation to both Jew and Gentile to times future; thus, "For God hath concluded them all (margin—or shut them all up together) in unbelief, that he might have mercy upon all." Israel's final cutting off and unbelief, was after their rejection of Christ, when a veil was spread over them, which yet continues. The work of grace to the Gentiles that then began was limited to the taking out from them "a people for his name"; after this he (Christ) will "return, and build again the tabernacle of David, which is fallen down—and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts xv. 14–18. This testimony is to the point and establishes a time of mercy both to the Jews and Gentiles after the return of Christ, and includes all of the two classes, shut up in unbelief. This people, taken out from the Gentiles, is an elect or a chosen few, who are perfected like Christ, our living head, by trials and conflicts through faith in his name, to fill out the vacuum caused by the cutting off of Israel the natural branches, agreeable to the covenant God made with them in the land of Moab, at the end of their forty years of wandering in the wilderness. See Deut. chapters.

But when and where were the Gentiles shut up in unbelief?

In Genesis ix. and xi. we have the record of the covenant of the bow, which God set in the clouds, that he would no more destroy all flesh with a flood of water, made with Noah, and all flesh. Soon after, as they journeyed from the east, they came to the land of Shinar, where they established themselves and built a city, to make for themselves a *name* and to prevent their being scattered abroad over the earth. In that city they began a tower which was to reach unto heaven. At this point God confounded their language and scattered them abroad over all the earth. Soon after God called Abraham out from among them, and commanded him to go into the land of Canaan, and covenanted "to give him that land *for* an everlasting inheritance," which was yet future in Stephen's day (Acts vii), as also in our day. God also covenanted with him thus: "*In thee* and in thy Seed (Christ) shall all the nations of the earth," yea, "all the families of the earth, be blessed." When Abraham went out, agreeably to that command, all the other nations and families of the earth were "shut up in unbelief"—outside of a saving knowledge of God—"without God and without hope in the world," and were "strangers to the covenant of promise," and so continued for at least two thousand years, till the conversion of Cornelius (the first Gentile) in about A. D. 42. But did they not have a law written upon their hearts? Certainly, but it was not the law of Moses, the schoolmaster, to bring them to Christ; nor was it the law of faith in the LIFE-GIVER of the world, but rather a law of discernment between right and wrong in matters of this world, culminating in human governments as their highest attainments, and in idolatry as their religion. This was their wisdom after they disregarded the knowledge of God as seen in the flood and in the "covenant of the bow set in the clouds." And why? Because they did not wish to retain him in their thoughts and in their ways; therefore they were given over to worship four-footed beasts and creeping things, reptiles, etc.

As a mass they are thus to remain until the prophecy in Jer. iii. 8, 9 is fulfilled; which reads thus: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up for the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all of my fierce anger: for all the earth shall be devoured with the fire of my jealousy. *For then* will I turn to the people a pure language, that they may all call upon the name of the

Lord to serve him with one consent." Now, as we are taught by Christ that there is to be a resurrection of the dead—"of all that are in their graves"—and as the apostle has it—"all that die in Adam are to be made alive" (in the resurrection) "in Christ," is it unreasonable to believe that this grace of a pure language will be extended to these nations, and these families of earth, shut out by an impure language? I think not. Again: As Christ "tasted death for every man," and "is the true light which lighteth every man that cometh into the world," why will not this be a fulfilment of the covenant God made with Abraham, of blessing all the nations and families of earth?

Here let it be understood that these promises are not to be construed into a universal, unconditional salvation, as claimed by our Universalist friends, but rather an unconditional invitation extended by Christ and his immortalized Bride, after her marriage to the Lamb, unitedly given, as saith the Revelator, "Whosoever *will* let him take of the waters of life freely." O what a glory this will be. Paul records it thus, "For there is one Mediator between God and men, the man Christ Jesus, who gave himself *a ransom for all*, to be testified in due time."—1 Tim. ii. 5, 6. To all of these classes shut up in unavoidable ignorance, under this "veil of covering spread over all nations"—(Isa. xxv.) their due time will then have come to hear of this salvation, and come, if they will, and submit to be saved by accepting and obeying Christ.

These and other clearly expressed statements of the Bible teach that the entire race of man must, in the past, present, or future ages of the world, have an opportunity of hearing the terms of this salvation as clearly and explicitly before they are assigned to the power of the second death, as did Adam and Eve in the beginning. After heaving, obedience to the laws of life will be required. This class, who then come in, are the *subjects* of the kingdom, and never attain unto the high office of kings and priests, and are to be ruled over by those who gain the two, five, or ten talents, as taught by Christ.

As to the nations and multitudes of earth, who live in the Gospel Age, under the influences of the Spirit which was to *convict* the *world of sin, of righteousness*, and of judgment, and have had the opportunity of hearing of Christ and his salvation, and neglect or refuse to submit; no second opportunity will be granted them any more than was to our first parents after they had disobeyed God's law; their loss will be eternal and without remedy. At least, so these things appear to me.

With this view we can readily harmonize the doctrine of the pre-millennial advent of Christ, as an impending event, with the prophecies of both the Old and New Testament scriptures without violence to any portion thereof. As, also, see the goodness and mercy of God toward the race.

These views are not altogether original, but are borrowed from others, but the arrangement is new. P. ALLING.

Norwalk, Ohio, Oct. 25, 1878.

THE BRIGHT SIDE OF PROPHECY.

IT is one of the characteristics of the prophecy that even its darkest scenes are heralds of light; its storms precede a calm; its judgments on ungodly nations are parts of the process by which eventually righteousness will cover the earth; and its destruction of the Antichrist and his allies prepares the way for the universal reign of the Prince of Peace. This is God's mode of working, and it is worthy of his infinite wisdom and goodness. He has in view the final and permanent establishment of truth and peace in the world, and the means by which he will realise his ultimate purpose are perfectly adapted to the end in view. It is not enough to say that the loyal will adore him for the glorious issue when it has been reached; they will also, in reviewing the process which secured the issue, say, "This also came forth from the Lord of Hosts, who is wonderful in counsel and excellent in working."

Sometimes we find predictions so exquisitely beautiful, and clothed in language of such regal splendor that even the most vigorous faith is conscious of doubt. A mental glance at the state of the world and the church shows that both come immeasurably short of the divine picture with which the prophet has fired our hearts; and so the question comes, in lying serpent fashion, How is this picture to become a fact? The old notion—child of human pride and ignorance—that we are a necessary factor in the divine operations, starts up in its usual vanity, and because we are not so useful in the service of heaven as we should be, God's prophets fondly described a state of things which will never come to pass, and the God of the prophets made promises which he is unable to fulfill! If Christian people would only put the misgiving suggestion that troubles them in so many words thus, they would be ashamed of

themselves and ask pardon of the Father. With him all things promised are virtually accomplished. He knows what he means to do, and he will do exactly what he means. He may use us, and if he does it will be a supreme honor; but it would be just as well if governments and ecclesiastical confederacies distinctly understood that he can do without them.

But we are not left to the mercy of argument or inference for a reply to our question. The Lord understands us thoroughly, and so has graciously anticipated our doubts and misgivings by an answer which, though couched in a few simple words, is positively wonderful for its depth of meaning: "The zeal of the Lord of Hosts will perform this." If we are dealing with rationalistic skepticism, we would say, earnestly: Now marshall all your doubts, and put in battle array all your misgivings and improbabilities, and when you have got your army in the best possible position, see if it can face that grand oracle of the Most High without quailing. "The zeal of the Lord of Hosts" is engaged to accomplish all his beneficent designs regarding our world, and they will be accomplished, all your proud reasonings to the contrary notwithstanding. But we do not write for men of this class at present. There are believers of the Gospel of Christ who have been trained in a very narrow school of thought, which has led them to the conception that unfulfilled prophecy is simply inexplicable mystery; or that, stripping off the "oriental imagery," all that is meant is some spiritual blessing which the missions of the Church will carry to the nations. In other words, they "spiritualise," and so neutralise, some of the grandest prophecies of the seers of Israel and Judah, and commit to the hands of men deeds which cannot be accomplished without supernatural power.

And, be it observed, this dread of supernaturalism—for that is the heart of the matter—is extremely inconsistent on the part of Christian men. All that they believe of the truths of the Gospel is founded upon the supernatural. But for divine intervention they could have had no Gospel, no Saviour, no hope of eternal life. The Gospel narratives are the history of the miraculous; and it may be, nay it is certain, that there will be divine intervention again in the affairs of the world before it can be transformed into the splendid paradise which the bright side of prophecy makes it. Let skeptics scoff at the supernatural if it so please them, but for believers in the incarnation of the Son of God and his resurrection from the dead to do so is at once inconsistent, absurd, and sinful. Alas! good men stand in the way of God's truth more than bad men. Of course they do not mean it for a moment, but the fact is nevertheless true that the mournful ignorance of many true Christians respecting the contents of the Divine Book has hindered the testimony of faithful witnesses to the grand doctrines of the Book—that eternal life is the gift of God in Christ, that the Church is the body of Christ, and that the entire world is the destined kingdom of Christ. The teachers of these magnificent truths—few in number, and generally poor and despised—are in harmony with prophets and apostles, and, of course, with the Lord of both; but the spiritualising, that is to say the neutralising majority, will not hear them, and so the bright side of prophecy is covered with fog, and the benign purpose of God respecting the world is unknown.

It is in the Book in many a glowing paragraph, radiant with the light and love of heaven; but the innate dislike to the supernatural of men who owe everything to the supernatural, has suggested metaphor or parable where neither exists; and thus the "glorious things which are spoken" of the city and throne of the Lord on Mount Zion, and of the entire world under his beneficent reign, through the executive ministry of his "princes"—those members of the Church which are fitted for this high service—are hidden from view as a magnificent landscape is sometimes concealed by a dense fog. Nevertheless it is all there, and when the fog is dispersed by the power of the sun the entranced spectator will behold it in its beauty. So, whether the teachers of Christendom are fit for their work or not, the day is coming "when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously"; and "the name of the city from that day shall be THE LORD IS THERE.—DR. LEASK, *Editor of The Rainbow.*

EVANGELICAL THEOLOGY AND CHRISTIAN LIFE.

BY HENRY DUNN.

THAT the theological system of the Puritans was in some points very defective must certainly be admitted. I have already indicated one serious blot if I have truly affirmed of the men of that party that the spirit and temper of Judaism pervaded their characters, biased their judgment, and sanctified their errors. It was a necessary consequence of this Judaical tendency that they overlooked

or misconceived much in the teaching of Christ which, properly understood, is distinctive of Christianity, and essential to a right understanding of its nature and character. The doctrine of non-resistance is a case in point. They seem to have been absolutely unconscious that any inconsistency was involved in their appeal to the sword.

And yet what can be clearer than the teaching of Christ that while the soldier—called being a soldier—is, by express permission, allowed to continue in his vocation, the disciple is not the less forbidden to choose that position, although it be in the support of a cause sacred, as is that of liberty when in conflict with tyranny and wrong? The reason of the distinction is obvious. The soldier, "called being a soldier," is, like law itself, so far as his official obligations are concerned, only the passionless expression of the supreme will of the community. As such he sustains the police of nations, and is the instrument without which the magistrate would bear the sword in vain, and cease to be a terror to evil-doers.

The position of a disciple voluntarily taking up arms is very different, since he is distinctly forbidden, in the Sermon on the Mount, to resist evil, or to struggle with men of the world for either equality or pre-eminence. The doctrine set forth in that sermon plainly is, that truth and righteousness—and this includes civil and religious liberty—will be most efficiently secured and preserved among men by *suffering testimony*—by the holding up, on the part of the few, of an example similar, however inferior, to that which was maintained by Christ himself when he was on earth; a testimony that is obviously above, and therefore foreign to the conceptions of the multitude even when Christianized; one that involves, in every form, the highest self-sacrifice; one that must appear, to ordinary religious men, sometimes extravagant, sometimes extremely foolish and mischievous, always destructive of satisfactions which, assumed to be innocent, are the great objects of desire among men, whether heathen or Christian, Jew or Gentile.

My own impression is, that Christ's main object, so far as can be gathered from what is left on record, was not so much to influence society at large as to call out of the world a body of disciples for the special purpose of bearing witness to the highest forms of truth; a body that was to consist of men who should fairly represent him in the earth, think as he thought, and walk as he walked; men who should willingly (by choice, not by compulsion) abandon the honors and dignities of this world even as he did, and who, being really pilgrims and strangers here, should have their affections, not their thoughts, exclusively fixed on that which is to come—"a city, having foundations, whose builder and maker is God."

It was to these, always regarded as "a little flock" and "a peculiar people," that he entrusts his truth and his memory, calling upon them to follow in his footsteps, even though it should involve, as it had done to him, mockery, reproach, loss of liberty, or even death. He looks forward to a body of this kind, however small or despised, as being the future "light" and "salt" of the world—one which would always hold up a standard that should be unaffected by the changes which were sure to take place when Christianity enlarged its borders. The Puritans did not believe in this circle within a circle. They regarded every believing man as an elect child of God, however feeble his faith, or however inconsistent much of his conduct might be—"The earth is the Lord's," said they, and we his saints are its rightful rulers. They assumed that the triumph of Christ was identified with their success; and they imagined that promises bearing only on the dispensation to come, would be fulfilled in their own present experience.

But the teaching of Scripture does not favor notions of this character. The elect of God are the *elite* of the universe. To such alone can the term "Bride of Christ" be properly applied; for none but they can share in the throne and priesthood of the risen Saviour. Who they are, or where they are to be found, it is not for any man to enquire. Hidden at present from mortal eye, they will one day be owned and made manifest, before an assembled world, as the best, the noblest, the most Christ-like souls earth, with all its discipline, and heaven, with all its love, can fashion and bring forth.

Lawful enough it may be for us, in our ignorance, to hope that we ourselves, and those whom we see around us in the daily Christian intercourse of life, with whose prayers we mingle our own, and with whom we share the fellowship alike of Christian effort and of church communion, all belong to that blessed company; for, in the absence of evidence to the contrary, it is not fitting that we should form any other judgment. But it is not really so. Only a part are chosen to honor. For God's elect, did we know them, would be found even now worthy of their name, and very different from those who only perplex

by their inconsistencies, or plague by their folly.

Loving, trustful, and unselfish; broad in their sympathies, candid in their judgments, honorable in their lives, and humble in the estimate they form of themselves, these, the true sons and daughters of the Highest, will one day issue from the obscurity in which it pleases God as yet to hide them, and "they shall walk in white, for they are worthy." From deepest poverty and peasants' huts, with here and there, it may be, one from the palaces of princes; from lonely prisons, and from martyrdoms severer than those of the axe or the stake; cultured, or rude of speech; great souls, of whom the world knows nothing, will then come forth, and stand confessed God's own nobility, the aristocracy of the skies.

To be saved is one thing, but to be honored of God and of Christ is quite another thing. To be forgiven is much; but to hold rank among the sanctified is far more. The one is not unfrequently found in combination with the ambitions of this world; the other, even now, has no heartfelt affinities with anything that does not more or less, bear on the world that is to come.

What is said in Scripture regarding the rewards that will be bestowed in the world to come on some believers and withheld from others, seems to me necessarily to suppose the existence of a higher as well as a lower class in the Christian community. For these rewards are not promised either to those who but fulfill the ordinary obligations of Christianity, or to men who are known only as professed followers of the Redeemer. They are always spoken of as the recompense of special service, special devotedness, or special faith bringing forth unusual results. Nor is their bestowal at all inconsistent with the declaration that at the best we are but unprofitable servants and can never do more than it is our duty to do.

The little stress laid by the Puritans on inducements to holiness drawn from promises of reward, and their rare application of such teachings as motives to exertion, was a natural consequence of the prevailing belief that no essential differences exist among real Christians, that in the eye of God they are all seen alike in Christ as "dear children." This, when viewed in combination with their belief that all but the elect were reprobate from birth, and, to bestow the words of the Westminster Confession, "fore-ordained to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of God's justice," while the happiness of heaven would largely consist in gazing on the torments of the lost, must have had a most injurious influence on the moral character of multitudes. Here, then, we have a most serious blot resting on Puritan theology.

And this leads me to notice that not in Puri anism only, but in much of our modern Evangelical teaching, the ethical is too often regarded as subordinate to the doctrinal, right doing being frequently deemed of less importance than right thinking, and correct conduct less regarded than correct opinions, or rather what are supposed to be such.

I do not of course mean to say that any good man, let his system of theology involve what it may, will ever deliberately regard his actions as of less importance than his notions; for he must know perfectly well that the one question of supreme importance at last will not so much relate to what has been believed, or even to what has been done, as to what a man has become under the discipline and teaching of the Divine Spirit, whether or no he is "a new creature in Christ Jesus." But many of these too often seem to forget that to the young, the inexperienced, and above all to outer worshipers in the temple of truth, it is of the highest moment that their attention should be constantly directed to the moral element in the New Testament; that conduct should never be regarded as of slight importance even before the soul is renewed; that the fact should continually be urged upon them that a good moral life is by Christ himself declared to be a fitting preparation for the reception of spiritual truth; that faith in the doctrine proclaimed by the Redeemer, and ability to perceive its Divine character, is best promoted by obedience.

At first sight one would say that all Christians admit this. But they do so under many reservations. The Thirteenth Article of the Church of England distinctly declares that good works done before the grace of Christ and the inspiration of His Spirit are received "have the nature of sin," which, if true, certainly leads to the conclusion that they have no value as quickeners of spiritual insight, for that which is of the nature of sin cannot tend to promote the perception of Divine truth. And yet Christ said to men who were rejecting Him, that he who doeth the will of the Father shall know of the doctrine whether it be of God or not.

The Puritans intensified another view of things to the uttermost, and in their zeal for the divine sovereignty, and eager denial of all good in an unconverted man, stripped

Christianity of its educational character, and contentedly consigned the multitude to eternal perdition.

The result was precisely what might have been expected. No sooner were the conventional forces by which the people had been restrained withdrawn, than the young men of the age—almost all who were not really converted to Christ—rushed into licentiousness and profanity, and swelled the torrent of wickedness, which now overflowed everywhere. Stillingfleet, writing before the Restoration says of the time, "Controversies about religion have increased till they have brought religion itself into a controversy." And again —"I fear this will be the character whereby our age will be known to posterity; that it was the age wherein men talked of religion most, and lived it least."

Such then, in brief, I hold to be the true explanation of the disastrous change which took place in the character of the English people after the Restoration, and for which the nation had been gradually preparing since the accession of Cromwell.

The lesson conveyed is an instructive one. It may be summed up in the conclusion that although Evangelical teaching may be universally diffused, no precept of Christ can be violated with impunity, however such violation may be supported by sophistical reasonings, or sanctioned by the religious; as the appeal to the sword undoubtedly was in the times of the Commonwealth.

Secondly, that no form of Evangelical thought, no system of theology, however orthodox, will suffice to retain spiritual life among any people who habitually live below their profession, or who place doctrine, however true, before conscientious obedience to the commands of the Saviour.

HENRY DUNN.

AN INTERNAL EVIDENCE OF CHRISTIANITY.

OF the internal evidences by which Christianity recommends itself as true, one of the greatest, but one too little regarded, is that it represents the higher destiny of mankind to be attainable only through *suffering*. All of us experience the truth of the declaration of the apostle, that "The whole creation groaneth and travaileth in pain together." All the higher and deeper feelings of our nature at once acknowledge this to be true in a spiritual as well as a literal sense. How small is the actual sum of human happiness compared with what we might have hoped or imagined it to have been! Man is, indeed, born to trouble, and no system can explain away the broad fact that so long as we are in the body we must be, more or less, in one way or another *sufferers*.

This is to my mind all but a conclusive proof that the "desire of all nations"—the promised Messiah—must have come to suffer. "Behold and see if there be any sorrow like unto His sorrow." How totally different to all the world's ideas of deliverance was that of a suffering Messiah, and yet to the mind and conscience how truly does it accord with the inmost desires and feelings!

In this world men look to power, mighty armies, strong navies, great talents, commanding eloquence, as the means whereby deliverance is to be effected, and associate the ideas of dignity and grandeur with such. But these are not the weapons by which spiritual victories are gained. "We wrestle not," says the apostle, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence it is that earthly weapons and earthly influence, however apparently great, and however likely to produce the end in view, rarely if ever succeed. "*Non tali auxilio nec defensoribus istis.*" Did not our Lord recognize the truth of this when he said that he could have twelve legions of angels to assist him against his enemies; but their aid would, in that case, have been too much in the nature of earthly force and power. Do the greatest conquerors, after all, ever really conquer by great armies or great power? We are beginning to ask this in these days, when we almost everywhere refuse to employ force in the case of conscience. Force may crush the body, but it is utterly unable to overcome the soul.

An enemy is only really conquered when he is converted into a friend, and our Lord's object in coming on earth was to reconcile all things to his Father; to make willing subjects of rebels; to cause his Father's name to be not simply reverenced but loved, nay, adored. Who can doubt that God could in a moment have crushed all his rebellious subjects; but who doubts also that such was not his wish nor intention? No; he intended a far greater conquest. His Son was to be a Redee er in the highest, noblest sense; a conqueror who should "destroy the works of the devil," and thereby clothe himself with dignity and grandeur unspeakable.

And when we come to speak of dignity and grandeur, what can be more so? what

can more fully embody all that is involved in real dignity and majestic grandeur than the image of the spotless sufferer led forth to execution, to die the death of a criminal? I hesitate not to declare that the grandest sight the world ever witnessed was the patient demeanor, the calm dignity, the noble resignation to the will of his Father of that glorious Being. What is it that fixes the attention and rivets the fancy in such a picture as Doré's "Christ Leaving the Prætorium"? Surely it is the central figure of the innocent sufferer, like "a lamb without blemish and without spot," bearing the sins of a guilty race, to reconcile that race to his Father. Pilate little thought of the deep solemnity of the words he uttered when he said, "Behold the man!" The purple robe and the crown of thorns were solemn realities, typifying that the Kingship was only to be obtained through suffering:

"Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

How infinitely grander was such a crown than one composed of all the gold and jewels that earth could afford! When was there ever a conqueror so exalted as the "King of the Jews?" He was a King who had in his own person sounded the utmost depths of woe and sorrow, and knew their force and power. What could he have done more than he did? He went down to the lowest depths of humiliation and suffering that he might be the Redeemer of men from every form of humiliation and suffering. Can there be, or is it possible to conceive anything more wonderful than the Son of the Most High God suffering the death of a slave and a criminal? Well might Nature, though ordinarily impassive and impervious to pain and sorrow, veil her face, and thick darkness spread over the earth!

When we feel most inclined to complain of our sufferings in this world, does not the thought of this great event stifle all our murmurings? Does the slave groan under the cruel blows of tyranny? Does the criminal turn away in horror at the thought of what he must undergo? Did not the King of the Jews endure the same, and did not a fate as terrible await the Lord of all? Despised and rejected of men; led out to crucifixion without the camp; a man of sorrows, and acquainted with grief.

"O, Head so full of bruises,
So full of pain and scorn."

Thus the Redeemer of mankind—the promised Messiah—was, in the fullest sense of the word, a sufferer, for so, and so only, could he be a victor in the spiritual conflict.

The death of the Cross, I regard then, as one of the great proofs that Christ was the promised Messiah, the Deliverer of the race from its present bondage of corruption. Of course I do not mean to say that this fact in itself is any proof of his being such. But taken in conjunction with other facts it becomes of the highest possible importance in that respect. When we remember that he was, by the confession of all, a man who went about doing good; that he gave the world the most marvelously sublime and beautiful precepts; that no one of his adversaries could accuse him of any fault or sin. And at the same time that he never held out to his followers any hopes of comfort or reward in this world; but, on the contrary, told them that they would have to follow in his footsteps and be set at naught by men; yet invariably, when asked, proclaimed himself to be the promised Messiah. Then, I say, it is impossible to resist the inference that his was the most sublime and beautiful character the world ever saw; and that he is, in fact, just the Messiah that the soul of man most cordially embraces as the one that was promised. If there was to be a Messiah at all, surely Jesus Christ answered exactly to all the particulars, both of prophecy and promise, and above all, answered to the deepest feelings of the human mind.

All the best men in every age have confessed that they were "pilgrims and strangers" upon earth; that to be misunderstood, despised, rejected, counted as madmen or as fools was, and must be, the lot of those who look for higher, nobler things than this earth can afford. Under God's providence, however, this very rejection and persecution become the means whereby these same things are procured. How else but through suffering is it possible for the noblest feelings of our nature to be developed? Surely it is true, then, that "it became him by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering."

It is often argued that if the Deity were so merciful a Being as we hope he is, he would not have subjected man to such temptations as he has done, but would at once have made him perfect. But surely this is to take a very narrow view of the case. If the object of the Deity has been to make a very insipid race of beings, he would at once have made that race perfect, as no one for a moment wished to make a noble God-like race of

beings, a race who should be fit for dominion over the works of his hands, then I contend He must first subject that race to stern discipline. Had it not been so, would he ever have created man to exist in a place where, as we have every reason to believe, evil already existed? The fact of his having done so is, therefore, a proof that he meant the dominion, and rule, and authority to be ultimately given to man.

Hence it is that all men are subjected now to vanity and suffering; and hence, also, it was necessary that the Messiah—the deliverer of the race—should himself be a sufferer. But having once suffered and died, "He dieth no more," but has "abolished death and brought life and immortality to light." And now, therefore, He has gone forth "conquering and to conquer," giving gifts unto men, yea, even his enemies, that the Lord God might dwell among them.

This, then, was the *grand* object of Christ's coming into our world—"that the Lord God might dwell among men."—*Selected.*

THE SPIRITUAL MAN.

WHAT is meant by the spiritual man? Every one is spiritual who loves Jesus, the Saviour who died for him. Simple and encouraging as this answer is, it implies the mystery of Christ and the Church. Only he is spiritual who is in Christ; a member of the mystical body of which the glorified Head is in heaven, a branch in the true Vine; who, by the power of the Holy Ghost, has been transplanted out of Adam, out of the realm of sin and nature, into the Second Adam, the Kingdom of righteousness and grace. To *become* spiritual requires a new birth from above; to *be* spiritual is to possess the Spirit of Christ as an indwelling Spirit, uniting us with Christ the Lord, who is the Head of the Church. Here is a great mystery.

At the right hand of God, enthroned in glory, possessing all power in heaven and on earth, adored by angels, we behold Jesus, the Son of man, in whom dwelleth the fulness of the Godhead bodily. Below, on earth, are the members of his body, his people, who by faith and the indwelling of the Spirit are one with him. They are the children of Adam, yet they are no longer in Adam, but in Christ, new creatures; sin still dwells in them, yet sin has no longer dominion over them, for Christ dwells in their hearts by faith. They think, and speak, and act as other men do, yet it is Christ who lives in them, who by his Spirit guides and animates them, and brings forth the fruits of righteousness and holiness. They have bodies of infirmity and death, and yet their bodies are the temple of the Holy Ghost, who shall quicken them at the coming of Jesus, and change them into bodies of glory and immortality. They are living on earth, but their citizenship is in heaven. They are branches of a tree whose root is at the right hand of God. They are in a world doomed to death by the corruption of lust, but they are partakers of the Divine nature. They are men, and yet they are more than men; for they are Christ-men, and Christ is the incarnate Son of God. They are counted the offscouring of the earth; they have been mocked, persecuted, imprisoned, tortured, killed; but they shall come again, and with Christ Jesus be the rulers and kings of the earth. Such are the spiritual, Spirit-born, and Spirit-inhabited men, the sinners who, saved by grace, love Jesus Christ and him crucified.

God manifests himself in creation in ascending gradations. In vast inorganic masses, as sustaining force; in the world of plants and animals, as the fountain of life, the Creator of organism; in man, as the Source of wisdom and love. Beautiful is the light which is reflected in the precious stone; yet the rose or the simplest daisy is much higher and nobler than the most beautiful gem: and higher than any plant is the life which speaks to us in the touching notes of the nightingale; and incomparably higher than the highest manifestation of animal life is the smile of a child, or the first utterances out of the mouths of babes, proclaiming God's praise.

But as man is above the noblest and highest representatives of the animal world, and as the animal is above the plant, and the plant above the stone, so is the Son of man, the Christ, above humanity; and so are the Christ-men above the natural Adamic race. And as no stone develops into a plant, or plant into a bird, or animal into man,* so humanity never produced Christ, the Son of man. He came from above, out of the bosom of the Father; he is from heaven, Lord of all. So are the Christ-men, not born of the flesh or the will of man, but of God. And as the plant appears on the substratum of the mineral world, and comprises all the noble elements it con-

* The teaching of Genesis i. is explicit. God called forth, by his creative power, out of the waters and the earth, the various species of plants and animals; each after his kind, "whose seed is in itself." As for man, his creation is most solemnly narrated (Gen. i. 26); and upon this fundamental fact rests the whole superstructure of man's redemption by the Son of God, who became man.

tains, and yet is above it; and the animal includes and embodies all the elements of plant life, and is king of the plant world: so is the Son of man the true and and perfect man in whom all human excellencies and capabilities find their adequate expression and culminating point, and yet he is more than man—the Lord and Head. So are with and in him the Christ-men, true men, and yet more than men; they will reign over men with Christ. After the four kingdoms, which are represented by lion, bear, leopard, and the fierce beast, shall come the Son of man and the saints of the Most High; then shall be the reign of humanity.

Christ is the Lord from heaven in his divine glory, but also in his humanity. He is the Son of man, the spiritual man who has life, and who is able to change the natural man into a spiritual; for he can baptize with the Holy Ghost. And only he who is from above, and above all, can renew, quicken, and elevate man into a heavenly life and inheritance. He was born of the Virgin Mary, conceived by the Holy Ghost, and anointed with the Spirit without measure. Though his is a body of weakness, though he appears in the likeness of sinful flesh, though he is surrounded with suffering and evil, and is full of sorrow and acquainted with grief, see him throughout his walk on earth the spiritual, the heavenly Man, the Lord of life, liberty, power, and glory. Do not all Adamic men around him appear bondsmen, without light, without life, without goodness, without joy? What infinite distance is between him, as Son of man, and all others, even the disciples! When Jesus speaks, when he argues, when he quotes the Scriptures, what light, what simplicity, what depth! He speaks another language; he thinks and reasons and sees truth as one who lives in another element; he is the Son of man who is in heaven. How dark, how ignorant, how confused, how clumsy are all other men beside him! What liberty and dignity breathes in every word he utters, in every step he takes! He is the only man who *walked* on earth. All others move with uncertainty, err into by-paths, have to be turned back into the right way—they must retrace their steps. Christ walked always in the light, in love, in strength; the path of this Jus man is like the shining light, which shineth more and more unto the perfect day. See him in his poverty; poorer than the foxes that have holes, and the birds of the air which have nests; but the whole world is his palace. How rich is he; free from care and irradiated with brightest serenity, he watches whole nights on the mountain top under the quiet stars of heaven; he sleeps calmly during the fearful tempest of the sea. Is he not Lord, as Man, when by faith in the Father he rebukes the sea, heals the sick, raises the dead? Have you watched him feeding the multitude with five loaves and two fishes? What poverty for a King and Messiah wherewith to welcome his people! See him as the Son of Man lifting his eyes unto heaven, and thanking the Father for his gift! See him by faith feeding the multitude, and sending them away satisfied and rejoicing—baskets of fragments remaining in rich exuberance of his bounty and love!

Jesus, the Son of Man, was the spiritual Man; tempted in all things as we are, yet without sin; with a body of weakness, not like that of the first Adam in Paradise, but in the likeness of sinful flesh. He lived by faith, and, abiding in the Father's love, kept his commandments, and thus was Lord of all. But he was alone. There was none like him. In that kingdom of which he spoke to Nicodemus, where only the Spirit-born can enter, he was as yet the only inhabitant. He had come—not to abide alone—to be the King and the Head of a new creation, of a spiritual humanity. And therefore he died. Oh, the love of our glorious Lord! He took upon him our sin. Looking unto God, he glorified divine holiness and justice, and took the severest view of sin. But looking unto man, he took the most loving and gentle view of sin. He looked upon it as a disease, and is he not the Physician to heal? He looked upon us as sheep who had gone astray, torn, wounded, perishing; and is he not the good Shepherd, full of pity and tenderness? He saw us as lying helpless and dying in the road, cruelly injured by the adversary; and is he not the compassionate and merciful Saviour who cannot pass by, but must save us even with his own death? Oh, what a Mediator between God and man! Him we love with adoration, and adore with love.

Christ rose from the dead the Second Adam, the quickening Spirit. Now begins the Church; now begins the fulfilment of the promise, "He shall see his seed." As the Church was manifested on Pentecost, so it is by the renewal of the Holy Spirit that each individual member is grafted into Christ. Not by birth, not by baptism, not by our own works, but by the Spirit are we joined to the Lord. To become a Christian is not to adopt certain opinions and habits, not to engraft new thoughts and feelings and works on our former natural

self; it is to become a new creature, to be changed by the power of the Holy Spirit to become spiritual. So great a thing is it to be a Christian, to be a Christ-man, a member of the body of which he is the Head. Yet so easy is it to become a Christian! You need only be a sinner, weary and heavy laden; you need only hear the voice, "Come unto me. If any man thirst, let him come unto me and drink." A Christian is a man born of God. But whosoever believeth that Jesus is the Christ, is born of God.

Christ draws the believer unto himself; into himself; into closest communion of life and work. He identifies us with him. As he is, so are we in the world. He is the light of the world, and he assigns to us the same position. Like him, we are witnesses, priests and kings. As the Father sent Christ, so he sends us.

He wishes to raise us into most intimate union of life and power. When the disciples wondered that in consequence of Christ's word the fig-tree had withered away, the Saviour said, "Have faith in God!" If in union with Christ we have faith as a grain of mustard seed, we shall be able to remove mountains, and nothing shall be impossible to us. "He that believeth in me, the works that I do shall he do also, and greater works than these, because I go to the Father." Christ and the believers are one, because we are no longer merely natural, but spiritual men.

The Spirit is given unto us as the Spirit of sonship. We are not merely in the position of children, but we are in truth and reality the children of God. Our adoption is an actual investment with sonship. There can be in the nature of this no parallel to this in the earthly sphere. Christ is the only-begotten of the Father, and we in him are truly sons of God, for we are born of God and one with Christ. And because we are sons, God hath sent the Spirit of his Son into our hearts.

Think of it, believer, that the Sprit of filial trust, communion and delight in the Father, that was in Christ, is in thee also; that thou also knowest that the Father is always with thee, and that he loves thee with an infinite love. Take hold of Christ, and, trusting in him as thy Saviour, rise with him above fear and the atmosphere of nature and the first creation into the heavenly region of sonship, and say Abba in the full assurance of faith. And then go back to earth and man, to work and suffering, in the spirit of liberty, which the Son of God only can give, and which sons only possess. To do the will of God, in action or in suffering, will be no hardship and bondage, but, as it was to Christ, your "meat," the strength and refreshment of your life.

The Spirit of Christ is the Spirit of light. Now we understand and know what before was only dimly perceived as a theory. We have an unction from the Holy One, and know all things. The Christian is one who has the chrisma, the anointing. Christ is the Holy One who sends the Spirit. The world cannot receive the Holy Spirit, for it seeth and heareth him not; but the believer is a spiritual man. We know the truth. The apostle reminds the Christians here that they are taught of God (Theodidact); and that they are not dependent on human teaching. They are not to be led astray by the assumptions of philosophy and human erudition. Since in Christ are hid all the treasures of knowledge and wisdom, and they have the Spirit of Christ, whose it is to lead us into truth, they must only abide in communion with the Father and the Son, and they shall be taught all things as they need, and as it is salutary for them, according to the Spirit's wisdom and love. What we learn by the Spirit we hold fast; for, in learning it, we receive the assurance that it is God's truth.

The Spirit of Christ, of sonship, is eminently the Spirit of love. The life of Jesus on earth was a manifestation of love. Love is the fulfilment of the law, as well as the essence of the gospel. The law demands love, and thereby goes beyond itself, contradicts itself, announces its insufficiency, and stretches forth into the gospel. The law cannot give love, because it cannot give life. If life could come by the law, Christ and the gospel were not needed. The law is good, and holy, and just, but we are sinful and dead; the law is spiritual, but we are carnal; the law is fulfilled in love, but we cannot and do not respond to it. But what the law could not do, in that it was weak through the flesh, God in his infinite mercy accomplished through Christ. In the new covenant, God gives us the Spirit; and the righteousness of the law is fulfilled in us—*we love*. Therefore the Spirit is essentially love. The law demands love, the Spirit creates love. And this as the Spirit of *Christ*. All his life on earth was love to God and man. His zeal for the glory and truth of God, his holiness and uninterrupted communion with the Father, manifested itself in his unfailing patience, meekness, gentleness, and forbearance. The most blasphemous and malicious accusations of his enemies he answers calmly. He weeps over Jerusalem, he washes his dis-

ciples' feet, he dies for them on the cross. All that is in the world, however evil and dark and bitter, brings out only the fullness of his love. Hence to be filled with the Spirit of Christ is to love; it is to possess the Spirit of a Divine love, which "beareth all things, hopeth all things, endureth all things"—the Spirit of Christ crucified, whose love no waters could quench, for it was stronger than death.

The spiritual man lives on earth, and he has to meet affliction and sorrow, he has to deal with sin and doubt, he has to keep himself unspotted from the world, and he has finally to meet death. The Apostle Paul (Rom. viii.) gives a very full and glorious exposition of the spiritual man's position, trial, and victory.

1. With regard to the afflictions and trials which, in this world of sin and sorrow, press often heavily on the child of God. The Spirit is the Comforter. He is tender, for he is the Spirit of Jesus who wept. Nay, the Spirit is in deepest sympathy with all suffering creation. It is because we have the first-fruits of the Spirit that we groan within ourselves, waiting for the redemption. But the Spirit enables us to compare the sufferings of the present time with the glory which shall be revealed in us. It is easy, in times of sunshine and peace, to say, "Heaven will be still more beautiful and lovely than earth"; but, in affliction and grief, the Holy Spirit only can give us a realizing and comforting hope of glory. But the Spirit not only sustains us in trials, he watches also over the precious seed which, unconsciously to the soul, falls into its depths, and which yields afterward the peaceable fruits of righteousness. Without the Spirit of Christ, afflictions would not merely be comfortless, but barren and unfruitful. But the Spirit of Christ, who through sufferings entered into his glory, converts afflictions into the cross, and worketh in us patience, experience, hope—a fuller life of love.

2. In relation to sin. Christ was sinless; the tempter could find nothing in him. The poisonous influences of the world could not penetrate into his holy soul. He was harmless and undefiled. Christ was filled with the Spirit. He knew the weakness of the flesh, but he knew no sin. But we are full of sin; we have to do both with sins and with sin, with the manifestations and the existence of the carnal mind, the flesh, in which dwelleth no good thing. Yet we are not carnally-minded, but spiritually-minded; we are not in the flesh, but in the Spirit; for Christ is in us, and we have the Spirit of Christ. How, then, are we to solve this apparent contradiction? In what other way than by Faith? By reckoning ourselves to have died unto sin; by resting in the death of Jesus and his redemption; by believing that Christ has redeemed us from the guilt and power of sin. If we thus look unto Christ, the Spirit works in us mightily.* Sin is imprisoned as a criminal; it is mortally wounded, nay, it is put to death. He who endeavors to fight with sin and to destroy it, apart from the death of Christ, apart from the perfect pardon and acceptance which God has given to us in Jesus, sinks back into the region of law and the fallen creation, and must experience that the law is not the death, but the strength of sin. Rest in the death of Jesus, and you will experience that sin lies enchained; the Spirit crucifies sin by the cross of Christ, and by the resurrection-power he constantly renews our life; so that, although we live in the flesh, we do not walk according to the flesh.

The whole secret of the Christian's life is looking unto Jesus. We believe that in him we are complete, and that actually and according to the rights of the New Testament in his blood, we possess in him liberty and holiness; therefore we have peace, though constantly fighting against sin; we have life, though we are in the body of death. The crucifixion of the old man is accompanied with peace. It is not by self-imposed penances, abstinences, mortifications, that we overcome sin. All this may be carnal and making the cross of Christ of none effect. When we crucify the old man we are not in doubt and torment, in the spirit of bondage and uncertainty; we are rejoicing in Christ Jesus. We rest in full assurance of faith in the redemption which we have in his blood, and it is thus that we know the power of his resurrection. Looking unto Jesus in perfect peace and liberty, we receive strength to conquer sin and to mortify the members which are upon earth. The great and faithful High Priest applies by the Spirit the power of his blood unto our hearts; and a Christian is full of peace and joy while he denies himself and fights the good fight of faith. His position is within the gates of the city of peace; his discipline is by the grace of God which bringeth salvation.

* The Spirit of God reproves and rebukes; he rouses the conscience, and leads us to judge ourselves. The reason of this is our continual forgetfulness of the power of Christ's death and resurrection. The more we are filled with the Spirit, the more Christ lives in us, the less work will there be for the conscience. We are to live by faith, and our definition of sin is, "Whatsoever is not of faith is sin!" "Abide with me" is the simple but all-comprehensive counsel and command of our loving Saviour.

And the Spirit himself helpeth our infirmities, so that we have abundant reason to praise the Lord and to be always rejoicing. Only believe that you have died with Christ and that you are risen with him! You are justified by faith, you are sanctified by faith. The spiritual man knows nothing save Christ crucified, the living Christ! The Spirit always directs us to the Father and to Christ, not to Himself and the work within us. As Otinger, in his paraphrase of Isaiah lv., says from deep experience: "Do not treat my gospel as a law. It becomes a law to you, if you wish to understand the manner of your growth. But you are to look at the source of your growth and not to the mysterious process of the Spirit within you. Christ is to you grace, righteousness, wisdom, strength, without your knowing exactly what passes in your heart. For my grace works in a hidden way; you can understand the working of grace as little as you can explain how the rain makes the earth fruitful. Rest assured that my word shall bring forth in you fruits of righteousness. You can do nothing but use my word as a word of life and be guided by the spirit of repentance and faith."

3. What is the spiritual man's relation to the world? Without any effort or exertion of his own, as a sudden, perfect, accomplished fact, the cross of Christ has crucified the believer to the world, and the world to him. —Gal. vi. 14. When we come to Christ crucified, such a change takes place in our hearts that the world, formerly so beautiful and attractive in our eyes and rooted in our affections, appears to us now dead, or at least dying, fading away, developing only the corruption which is in it. Is it not so?

There are many of the admirers of the cross, many who are willing to be comforted and soothed by Christ's sufferings and death, and yet they may be enemies of the cross of Christ; they may be one in spirit with the age, the evil world that crucified him. Minding earthly things, they can never know the power or the sweetness of Christ crucified. Believer, rise from the disciple-stage, which savoreth not the things that be of God, to the spiritual, pentecostal condition! For as much as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. (Compare Peter in Matt. xvi. 22, 23, and 1 Peter iv. 1.)

4. Lastly, the Spirit is the Spirit of hope and glory. By him we wait for the coming of the Lord, when we also shall appear with him in glory; and death loses its terror as it has lost its sting. The body is the inviolable temple of the Holy Spirit. We know that the Holy Spirit watches over the bodies of the saints till the resurrection; it is the Spirit who shall also quicken our mortal bodies. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. But Christ by his Spirit shall change our bodies of sin and of weakness. Then shall we bear the image of the heavenly, the Second Man, the Lord from heaven; then shall we be arrayed in fine linen, clean and white, and enter into the joy of our Lord. Then shall we be "spiritual," the children of the resurrection—body, soul and spirit—redeemed by Christ, renewed and glorified by the Holy Ghost; in union with Christ the Lord, the quickening Spirit, we shall glorify the Father forever and ever.

Meanwhile this is the time of warfare, trial, patience, humility; the time of David and not of Solomon; the time of service and suffering. Remember Christ crucified. Let us not be carnal and walk as men (1 Cor. iii. 3), but let us be spiritual and walk in Christ's love. Amen.—*The Rainbow.*

A Writer's Reminiscence.

William M. Pegram, in *Scribner's Magazine,* relates the following incident:

It was during the winter of 1864–65, which will long be remembered by the soldiers who took part in the campaign in the Valley of Virginia as one which tried men's souls and their heels also, that the thrilling scenes occurred which I am about to describe.

The old Fourth Cavalry was on a forced march down the Valley to meet a column of the enemy which was advancing, and after a hard day's ride went into bivouac just at nightfall on the roadside. We did not have the "cigars and cognac," as the old song says, with which "to bivouac," so, after a hasty bite of something to eat," and picketing and feeding horses, we soon rolled ourselves, head and ears, in our blankets, and lay prone upon the frozen ground. To a tired soldier sleep comes quickly, and with it almost entire oblivion—he rarely dreams—so hardly more than a minute elapsed after the lying down before the entire camp was as silent as the grave. While preparing for rest we had been notified of a coming snowstorm, not only by the black clouds which hung heavily in the north-east, but by heralds in the shape of cutting snowflakes propelled by the wintry blast. It was fearfully cold—so bitter was it, indeed, that it was thought expedient to dispense with the usual camp guard, so as to

enable all to obtain whatever of comfort was possible under the circumstances. The regiment at that time numbered between six and seven hundred men, who, soldier-like, caring only for the present, and unmindful of the morrow, slept soundly and, I may add, rapidly.

I had slept as I had supposed only a few minutes when I suddenly awoke to consciousness, being made aware of an immense pressure upon me, accompanied with almost intolerable heat. In attempting to move I found myself, as it were, packed tightly in a mold which I fitted exactly, and I was unable to turn either to right or left. I soon found that I was covered with a very friendly blanket of snow. With a vigorous push I threw my blanket off, and a most curious spectacle presented itself to my astonished gaze. The black clouds had passed away and the bright morning moon shone down upon the ground covered with a white mantle of eight inches of snow. Looking around me as far as my eye could reach in every direction, I saw nothing but the unbroken snow covering what appeared to be mounds or graves in every conceivable position. I was sitting upright in my own grave in the middle of a huge cemetery. Not a human being could I discover anywhere, while everything was as still as death itself.

While I was wrapt in the contemplation of so wonderful a scene, the bugle at headquarters, a quarter of a mile off, sounded the reveille and lo! what a change! In an instant the quiet cemetery was alive—all the men arose at once from their snow graves, and what was the stillness of death but a moment before was now bustle and activity. Instantly the text flashed through my mind, "The trumpet shall sound and the dead shall be raised." Words fail me in describing my feelings at the moment of the occurrence. Had I had any idea of the time I would have called some of my comrades. As it was I am fortunate enough to be probably the only person who has really seen a prototype of theresurrection.—*Selected by H. W. S.*

THE ABSURDITIES OF SOME MEN.

BY ELDER S. W. BISHOP.

IT is passing strange to see what shifts men will make to save an unreasonable position. I saw an illustration of this principle a few weeks since. It was on this wise: A public discussion was held in Providence, R. I., between an "Age-to-come," and Anti-age-to-come believer. In that discussion brother anti took the following positions, viz.: "All the prophecies of the Old Testament that concern the children of Israel are conditional; and as the Jews failed to comply with those conditions in the period of the first advent, therefore, none of those prophecies will ever be fulfilled." He thus made void, theoretically, a large portion of all the prophecies of the Old Testament. It was pitiful to see with what callous assurance he threw whole chapters by one fell swoop into the annihilating vortex of conditional prophecy. He seemed to suppose that it was his divinely appointed mission to sort out just what portions of the inspired word of God it would do for us to believe, and to repudiate, for himself and all men, all that came in the way of his self-established system of belief. I have heard infidels blaspheme the word of God, but never was so shocked in my feelings as in listening to the barefaced, sacrilegious assertions made by that man, while he professed to be a follower of Christ, and a believer in his immediate second coming.

Look at the absurdity of claiming that the little handful of Jews, who lived in Palestine in the days of the first advent, did decide unchangeably, by their acts, the eternal doom of all the seed of Israel. Because that few rejected Christ, the millions who had lived and died previous to that time; and the great multitudes of the ten tribes who never returned to Palestine from the Assyrian captivity; of whom Josephus declares that in his time they were still outside of the Roman empire, and beyond the river Euphrates; all these are to be deprived of all that God has promised to Israel, and that too without giving them the smallest opportunity to obey even their apochraphal conditions.

Another position taken by this champion of anti-age-to-come, was as follows: "The throne of David promised to Christ was also conditional." He did not inform us what the conditions were, or to whom they were offered, or who fulfilled the conditions, but went on to make the following assertions: "Christ is is now reigning on David's throne"; and "the glory that should follow" the sufferings of Christ is all confined to this dispensation. Absurd as these notions do appear, and as contrary as they are to all facts, and revelation, still this mistaken brother is not alone in these religious vagaries. A certain paper is being constantly freighted with these absurd ideas. The ministers associated with that paper, both in their public preaching and in

their writings, some of them at least, are ventilating the same erratic sentiments. Among their notions are the following: 1. Christ is now reigning on David's throne. 2. The saints are now reigning with Christ, having already entered on the office work of the royal priesthood; being now, in this present dispensation, constituted "kings and priests unto God." 3. The saints are now judging the world by divine appointment. 4. The church is now on the sea of glass of Rev. xv. 5. The new heaven and new earth of Rev. xx. i. is now in existence, and has existed since about 1815.

It is very true, and I am glad to be able to record the fact that some of the ministers associated with the Advent paper of which I speak, and those who pay most for the support of that paper, do not endorse these fancies. The question may arise, Why write about these things? I answer: 1. I wish all the readers of the BIBLE EXAMINER to see how hard-pushed the men and women are who are waging war against the doctrine of future probation. This class of people are the only consistent opposers of the doctrine of the future ages. How else can you dispose of the prophecies which speak so plainly of the great and glorious events of the future, except you throw them out of the Bible. If they were to declare them utterly destitute of divine authority it would frighten honest, Bible-loving souls away from the theological notions that required their abnegation. It is necessary, therefore, to adopt a milder form of procedure, and what so easy as to throw them all into the ecclesiastical waste-basket of conditional prophecy? The men that do this may be honest. I do not arraign them on a charge of dishonesty; no, no; but their's is the honesty of desperation. Some thing must be done to get rid of the testimony drawn from the writings of the "holy men of God who spake as they were moved by the Holy Ghost"; and there is no other way so feasible as to claim they are conditional, and that the conditions have been broken, and therefore their words will never be fulfilled. The use made of these prophecies is proof positive that they know that if they accept them as they were given by the Most High God they cannot avoid our conclusions. Their attempt to manipulate or do away with these prophecies in any way is a virtual admission that we are right in our conclusions as to the teachings of the Word of God concerning the future of our race. Who in the possession of a sound mind can for a moment believe that the Holy Spirit would inspire men to declare scores of times that "thus saith the Lord," when that God, who moved the prophets thus to write, knew that not one jot or tittle of what he told them to write would ever be fulfilled, but all he has said by them in these scores of different places would prove an utter failure? What man or woman in his or her right mind will stand up and claim that Christ is now reigning on David's throne; that he is now reigning in his kingdom? Every fact in the universe stands out in plain and positive contradiction to the assumption that Christ now reigns over this earth. There is not a foot of land on earth where wickedness does not hold sway. The Gentile times have not yet ended, and till they do Gentile kings hold the dominion of earth. The reign and kingdom of Christ comes not until he returns to this earth. See Dan. vii. 13, 14; Matt. xxv. 31; 2 Tim. iv. 1; Rev. xi. 15–18. What man who knows himself and takes observation of his fellows can indulge in the hallucination that he is now a King, a reigning King and Priest in the kingdom of Jesus Christ?

It amounts to nothing, whatever, to say "Christ is reigning in some sense." If Christ is reigning at all he is reigning in just the sense in which the word of God declares he will reign. There is not so much as a far-fetched inference to the effect that two kingdoms, two reigns, and two thrones are promised to Christ. If Christ has entered on his reign, and that reign is confined to this age, he will not in any sense reign in any age beyond the present. Christ is not, however sitting on his throne in this age. He declares in the most emphatic language that he is now sitting on his Father's throne. See Rev. iii. 21. If it could be proved, however, that Christ is now sitting on David's throne, and reigning in his kingdom, it would defeat the very object that these men wish to secure by their spiritualistic system of interpretation. When Christ takes the throne of David he is to reign forever, and that too in a kingdom that shall never end. See Luke i. 32, 33. All must admit that if Christ is now reigning, his reign is probationary, and when he does reign, it is an unending reign, on the authority of the angel of God.

Again, what man who is not deluded by a human theory will assume that Christians are now kings, that they are reigning in the kingdom of Jesus Christ? Do they look, act, and feel like regularly installed kings, joint rulers with Jesus Christ? Why do they not exhibit their credentials, why not let us see their crowns? Then we would be at least

staggered in your present view. If they are in the kingdom, where is Abraham, Isaac, and Jacob, and all the prophets? See Luke xiii. 28, 29. The Corinthian church once got puffed up with this same idea, and Paul had to deal out to them a rebuke, couched in the language of inspired sarcasm to dissolve the illusion. He writes to them, "Now ye are full, now ye are rich, ye have reigned as kings without us; I would to God ye did reign, that we also might reign with you."—1 Cor. iv. 8. So I say, most emphatically.

These brethren were in a delusion, and those who take the same position now are just as effectually deluded. The saints do not reign till Christ comes the second time. See Dan. vii. 21, 22, Matt. xxv. 34; 2 Tim. iv. 8; 1 Pet. v. 4; Rev. iii. 21.

In the midst of all this attempt to turn God's plan upside down we may take occasion to be encouraged, for while we do from the heart pity the folly of men that are constrained to go to such lengths of stupid speculation in order to manufacture weapons with which to attempt the overthrow of the divine arrangement, we are happy in the consideration that their folly will tend to make others wise. Surely "we can do nothing against the truth, but for the truth."

West Meriden, Conn.

PARALLELS BETWEEN THE NATURAL AND THE SPIRITUAL CREATIONS.—NO. II.

BY G. B. STACY.

"THEREFORE, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Hence the Apostle also argues, "As in ~~Sodom~~ all die, even so in the Christ shall all be made alive." In other words, all the creation existing and consisting in the Christ are entitled to participate in his risen life, and their title to it is justified by his own personal resurrection, because it hath pleased the Father that the race should consist in him, that he should be its beginning its ending and its fullness. The first-born was made such on account of the race, and but for the fact that the birth of the races must succeed or follow, there would have been no necessity for the first-born. But the fact of the first-born necessitates the after-borns. Thus the first-born and the race are part and parcel of the one undivided purpose of God, and the one cannot exist without the other. Hence, whatever it behooved the source, the origin, the life of the race, as it is written, "Thus it behooved the Christ to suffer and to rise from the dead." So it behooved the race to suffer and to rise from the dead before their destiny during the ages could be determined. For it is only in the dispensation of the fulness of the times that he might gather together in one all things in the Christ." For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him it is manifest that he is excepted who did put all things under him; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

The great work of subjugation, then, belongs to the ages beyond the resurrection of the first fruits; that resurrection belongs only to the first fruits, or first-borns, those who are during this life being created anew in the Christ Jesus unto good works. They constitute the true workmanship of the Lord, his espoused, the chaste virgin, made anew "to righteousness and true holiness," that their creation may be perfected by resurrection or transformation; and to completing the organization of his spiritual body, the proper "seed of Abraham," who are also the promised "seed of the woman," and now become the Bride, the Lamb's wife. He is, then, ready to accomplish all the promises made to him, and all the prophecies recorded concerning him, even as "the woman was made for the man," and the man was incompetent to increase and multiply his own species until God gave him the woman. Nor did God give him the command to "be fruitful and multiply," until he had first presented Eve unto him, that she might be "the mother of all living." So God has not given the Son, the second Adam, the right or power to proceed to accomplish the things written until he first takes out of the face the espoused virgin, chaste, pure and without spot or blemish, and bringing them up from the dead presents them to the Christ as his Bride that he may make her his wife. Hence the Father has retained him at his own right hand "until the time for the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Not till then shall "the times of refreshing come from the presence of the Lord." Then shall "he send Jesus the Christ" that he may blot out the sins of the peoples, educate, discipline and prepare them

for the new heavens and the new earth which he will create. Thus, the new creation must progress through the ages of judgment, discipline or rule, till it reaches its consummation in new heavens and new earth; and all the glorious promises contained in the writings of all the holy prophets belong to this period for their fulfilment.

Looking at the subject from this, its scriptural phase, we see the imprudence, impropriety, nay, disreputableness of the virgin undertaking to perform the functions of the wife. before the nuptials are consummated. Hence, the development of the great mystery of iniquity, the besotted *harlot* clothed in all the beauteous gorgeousness of fleshly arrogance and assumption.

On the other hand, the chastity and purity of the espoused virgin requires the retiring modesty that always characterizes the pilgrim stranger while he sojourns in an enemy's country. It is the Lord who *visits* the people, the Lord who opens human hearts, and woos all the respondent ones, and espouses those whom he elects, without any of the paraphernalia of fleshly impulse.

The next phase of the question we propose to consider is, the fact that the creation of the woman was the last act of creation, and most propably finished about the end of the sixth day's work. If the six natural days are typical of six ~~hundred~~ years, during which the second Adam is espousing his virgin and making ready for the marriage, it would seem that the marriage should be consummated toward the close of the six thousandth year of creation. The question then is, can we determine when the sixth thousandth year will come? We believe the scriptures themselves gives us a demonstrated chronology. For instance, they give us the length of the Antidiluvian Age:

	YEARS.
To the Flood	1,656
To the Calling of Abram	427
To the Confirmation of the Covenant	10
To the Giving of the Law	430
The Sojourn in the Wilderness	40
Division of the Land	6
Judges till Samuel the Prophet	450
Reign of Saul	40
Reign of David	40
To Dedication of the Temple, 4th year of Solomon	40
Regal Age to the 6th year of Gedaliah	430
Captivity from Buruing of the Temple	70
Interval between Captivity and Daniel's 70 Weeks	66
Daniel's 70 Weeks reach to Calling of the Gentiles, A.D., 37	490
From A.D. 37 to A.D. 1878	1,841
Total years	6,000

There is no part of this statement of the world's chronology but is definitely stated in the Scripture testimonies, save the 66 years' interval between the captivity and Daniel's seventy weeks, and the 1841 years since the calling of the Gentiles. The 66 years are made up of the remainder of the reign of Darius from his decree terminating the captivity in his 2nd year 34 years, Xerxes 12 years, to the 20th year of Artaxerxes, when he issued the decree from which Daniel's seventy weeks begin to count.

Again, Rawlinson in his Heroditus says, that the commencement of the reign of Cyrus is "fixed with much certainty at 538 years before Christ." Now if we deduct A. D. 37 from Daniel's 490, that is the 37 years of the Christian era that reached to the calling of the Gentiles, then we have 453 of Daniel's weeks, 66 of the intervening reigns, and 19 years from the 1st of Cyrus to the 2nd year of Darius, made up of 2 years of Darius, seven months of Smerdis, seven years and five months of Cambyses, Cyrus alone seven years, and Cyrus and Darius two years; making the 538 years of Rawlinson complete, which demonstrates, that the interval is correct, though taken from profane authors. There is also a scriptural method of arriving at the same result, namely, the date of Antiochus' decree removing the disabilities of the Jews, and relieving them from eating their defiled bread among the Gentiles. There is no doubt in my mind, that the present year is the 6,oooth year of the world's history.

Another argument, that leads to the same result, is found in the fact, that "the times of the Gentiles," or their opportunity to accept of the calling and the kingdom of God, has this year reached the same number of years that God allotted to the Jews nationally to accept the same. Thus from the death of Jacob which occured A. M. 2315 or 1807 years befor the birth of Christ, to his death A. D. 33-34. There was 1841 years; it was at the death of Jacob that the Patriarchal age ceased, and the Tribal or National began; hence it lasted 1841 years before their "house was left unto them desolate." And from the calling of the Gentiles A. D. 37 to 1878 there was also 1841 years, and so upon the principle of equality we have a right to suppose, that God will accomplish his work of selection, and election from among the Gentiles this year.

It does not, however, necessarily follow that the marriage must be consummated this year, as there evidently was an interval between the rejection of the Jews and the calling of the

Gentiles of at least three and a half years, but whether this has anything to do with the consummation of the marriage is perhaps doubtful; and therefore it becomes all who are conscious of having responded to "the high calling" of our God and Father, to see to the perfection of their education and discipline—to keep "their lamps trimmed and burning, and oil in their vessels," and to preserve that constant state of preparedness, that realizes, that waits for the instant and expected approach of the Bridegroom.

It hath been said that this cry went forth years ago. I think this is a mistake, for it is not likely that the Bridegroom would start to have the nuptials performed while he was yet visiting for the purpose of selecting and electing members of his body to complete the organization of the Bride, and it seems to me that all the arguments that prove the equality of the Father's dealings with the nations, require that the Gentile's opportunity should equal that of the Jews; and, therefore, it would be a breach of custom, order and etiquette to annouce the coming of the Bridegroom to the marriage before he had finished wooing and espousing all his Bride. I beg the brethren to think and meditate upon the suggestions of these papers, and compare them with the teachings of the Scriptures, and hold fast only to those that are clearly sustained thereby. And may we all be guided into all truth, and fully prepared for his coming and welcomed to the marriage supper of the Lamb, is the earnest prayer of the writer.

Amelia C. H., Va.

EXTRACTS FROM LETTERS.

FROM MRS. J. G. MALTBY.

BRO. STORRS: Whilst contemplating the goodness, mercy and love of God, my heart ran out to you. I felt as I must cast in my mite to the treasury of the Lord's servant, whilst so many are spending their money for that which is not bread and their labor for the meat that perisheth, just to keep up with the fashion and custom of the world, and are bringing up their children to think more of the gifts of what they call "*Santa Claus*," than the gift of God's dear Son, who came into the world to save us from sin, and set us an example to show us the way of life and peace, that we might overcome the world with its vanities and pleasures, and be fitted to have a home with him in the ages to come. My heart cries out "Oh, how good the Lord is!"

You, with our dear Bro. ROCKWELL, have been an instrument in the hands of God in enlightning my mind upon the great plan of God which has been hid from us up to these last days, when the Lord is revealing his secrets to his servants, and is now sending out his light and truth, to gather in all that will accept it, and showing us the mystery of his will which He hath purposed in himself. "That in the dispensation of the fullness of time, He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in whom also we have obtained an inheritance."

I feel thankful that the Lord inclined me to look at the Abrahamic covenant and promise. In examining that with the scriptures of truth I see a beauty and harmony there that I never saw before. Much in the prophecies, that was dark and mysterious, I could find no place of their fulfilment till I began to read the BIBLE EXAMINER, and look out the references; then the veil began to lift, and I could see a little light, for which I could praise the Lord. I was shut up; I could not talk nor pray, as I had done. I did not know what was the matter. But since I have left the old theory, that we Adventists have preached all along, and some are still preaching, that when Christ comes all things will be finished, and the world burned, leaving neither root nor branch. I had to drop that and look at the character and love of God. I found a beauty and harmony in the scriptures that I never saw before. I could say with the blind man that Jesus restored, "I see men as trees walking." Since then I have an increased light, and my path has been as a light that shineth more and more.

I was talking with a pilgrim of 89 years, not long since, who has had a stong belief she should live till the Lord comes. I held up the promise of God to Abraham and the coming of Christ to establish his kingdom on David's throne and His reign there till he had subdued all things, and conquered the last enemy, which is death. "Oh," she said "I believe the Lord sent you. I had got where I could not see anything; come again, do come soon." *Bristol, Dec.* 1878.

ALFRED S. IREDALE, California, writes: "We are glad to report the seed taking root in good ground on the Pacific coast, which, with God's help, will in due time bear fruit unto the Lord, we trust, an hundredfold; then your labors and our prayers will not have been in vain unto the Lord, for the light to shine in dark places, even in the hearts of the children of men. We think of and pray for the speedy return of the blessed Saviour to put an end to wickedness on the earth by the setting up of his kingdom, which will stand forever."

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GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

INDEX TO SUBJECTS.

	PAGE.
EDITORIAL NOTICES	234
"SEARCH THE SCRIPTURES." Ed.	235
LITERAL FULFILMENT OF PROPHECY. Ed.	236
CHURCH ORGANIZATION. Ed.	238
IS CHRIST NOW ON DAVID'S THRONE? Ed	238
THE AGES TO COME. Ed.	239
AN INQUIRY. Ed.	240
THE PROMISE AND OATH OF GOD TO ABRAHAM.—No. IV. Ed.	241
THE PROMISE TO OVERCOMERS.	243
THE GLORY TO BE REVEALED	245
"BLAZING" THE KING'S HIGHWAY. John S. Lawver.	250
THE BIBLE. Thomas J. Bowditch	253
SUPERSTITION'S PERVERSIONS. Archbishop Whately.	254
SIGNS OF THE TIMES.	255
ANGLO ISRAEL.	256
GROWTH IN GRACE.	256
THE FALL OF BABYLON—THE MARRIAGE SUPPER OF THE LAMB. N. Starkey.	257
A NEW YEAR'S OFFERING.	261
LOGICAL CONCLUSIONS. Elder T. T. Jenks.	262
LETTERS AND EXTRACTS.	263
A MEDITATION. Henry Dunn.	264

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

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EDITORIAL NOTICES

G. B. STACY, Amelia C. H., Va., writes: "As a general rule I think it best to let typographical errors pass for readers to correct by the evident sense of the sentence, but I observe several errors in my late articles that cannot be thus corrected, and therefore should be obliged to have the following *errata* inserted in the next EXAMINER."

On page 91, 1st column, 2d paragraph, 11th line, omit the word "*with*"; 2d column, 2d paragraph, 6th line, omit "*as*." On page 92, 3d paragraph, 1st line, for "one" read "*due*." On page 130, 1st paragraph, 6th line, for "Sodom" read "*Adam*"; in 17th line, for "races" read "*race*." In the next paragraph, 12th line, for "proper" read "*promised*"; in the 28th line, for "face" read "*race*." On page 131, 1st column, 16th line from the top, for "beauteous" read "*pompous*"; and in the 2d paragraph below, 6th line, for "hundred," read "*thousand*." In the 10th line, for dates, instead of "40" read "4"; in the line following, for "the 6th year of Gedaliah" read "*the 11th year of Zedekiah*."

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The next best thing to a "Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order —GEO. STORRS.

QUESTIONS.

Please explain John vi. 54, "Unless you eat my flesh and drink my blood you cannot inherit eternal life." D.

Read the sixty-third verse and you have the "explanation" desired.

"Will you please give me your Bible opinion what covenant we are living under?" W.

RESPONSE.—All true believers in Christ as their Redeemer and Lord are under the covenant of Grace and are dead to the law. If believers seek to be "justified by the law," they "are fallen from grace." See Rom. vi. 14, 15, and Gal. v. 4.

"Will you give your views of Rev. xxii. 8, 9?" I.

I suppose the inquiry is to find who the person was that said to John, "I am thy fellow-servant and of thy brethren the prophets, and of them who keep the sayings of this book.' Without arguing the question, I reply, decidedly, "ELIJAH the Prophet."

"What proof is there that the 'desire of all nations, spoken of in Haggai ii. 7, is the Messiah? He certainly was not the desire of all nations at His first coming, nor is He now. Please give your views of the text." H.

Please read the context and see if "all nations" have ever yet been "shaken," as the text says they shall be. When they are, they will doubtless desire a *Deliverer*, though they may have no knowledge of the person that is to be that Deliverer. The shaking is referred to Heb. xii. 26, 27. Before the rightful king takes possession of this world the kingdoms of this world will be so broken up that men will see that some stronger power must be looked for or chaos will come. In their extremity God sends the Deliverer; and who can it be but Messiah?

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

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"SEARCH THE SCRIPTURES."

SUCH is the injunction of Him who "spake as never man spake," and who knew where the fountain of truth is. He once severely reproved his disciples, after his resurrection, for their "slowness of heart to believe all that the prophets have spoken." The same disposition exists to-day of disbelief in the prophecies of the Old Testament Scriptures; and they are, mostly lightly esteemed or accounted of little consequence now that we have the New Testament.

In order to have a comprehensive and true knowledge of the mind of God we must have an understanding of both Testaments, and the Old was the one, and the only one, that Jesus commanded his hearers to "search"; the New was not written till years had passed away, and cannot be understood except by a diligent and careful comparison with the Old. How certain, then, are those to err who discard the Old Testament or lightly esteem it, and so explain the New as to contradict it! Such teachers "err, not knowing the Scriptures" to which Jesus referred, and which Paul tells Timothy "are given by inspiration of God, and profitable"; and also "able to make thee wise unto salvation through faith which is in Christ Jesus." Peter, in like manner, speaking of the prophecies of the Old Testament, after referring to the scene in the Mount of Transfiguration, tells us, "We have the prophetic word more firm: whereunto ye do well that he take heed, as to a light that shineth in a dark place." . . . "Knowing this first, that no prophecy of the Scriptures is by any private impulse or invention, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Such being the fact in regard to the Old Testament, what presumption, not to say blasphemy, for men to set light by this inspired testimony or attempt to prove it unreliable by calling its prophetic declarations conditional! If one prophecy is of that character all may be; and then the foundation of faith is swept away, and no sure hope of the personal return of Christ from heaven can exist; for that return and His reign on earth are both the subject of prophecy.

It will be seen, hence, that in order to be benefited by the Scriptures there must be faith, which is confidence in or reliance on what is written or spoken. Man's belief or unbelief influences him in all his tempers, words and actions. How is faith to be produced if words do not mean what they say? If we are led to suppose the speaker does not mean just what the words naturally import, what ground for faith can exist? Certainly none at all, unless the speaker explains that the words are not intended to be understood literally, or some of his other words contradict the literal sense and compel a different one.

Our first parents fell by disbelieving, on the one hand, the truth God had spoken; and, on the other hand, by believing a lie. If, however, the prohibition and threatening had not been in plain and literal language, who could blame them for misconstruing it? The tempter told them the language, "Thou shalt surely die," did *not* mean what it expressed; but that "God knew" to eat of that tree would make them "as gods." This was the first sermon ever preached teaching that God does not mean what his words literally express; and it is the model sermon, after which all those copy who give a mystical meaning to the plain words of God, especially in treating of the prophecies of the Bible.

From the lie in Eden to the present time the real cause of infidelity is mystifying the testimony of God, thus producing uncertainty as to its meaning and destroying faith; and professing Christians are mainly responsible for this serpentine work. It has brought the Bible into contempt and almost banished real faith from the earth; and it has filled the world with superstition and wild fanaticism, which goes under the name of deep devotion, or spiritual-mindedness, and palms itself off for true religion on the simple-hearted and unsuspecting, while it denounces those on whom it fails to impose its fancies as lacking in spiritual discernment.

It is my desire to raise in the minds of

those with whom I communicate confidence, unshaken faith, in what God has said. This cannot be done unless we can be convinced that he means what his words express, unless it can be clearly shown that his other clear testimony forbids the literal construction of the language:

When God has promised and made oath to anything we are not at liberty to give any other construction to the words, "that have gone out of his mouth," than the literal and obvious meaning of the language employed: he "will not alter the thing" that he hath spoken.—Psa. lxxxix. 34. No trifling with such testimony is to be indulged in or attempts to limit its meaning. We are firmly to believe God says what he means and means what he says; and we are not at liberty to add to or take from the obvious sense of the language.

Not to regard this principle is to weaken or destroy the Divine testimony; and we are in danger of making "void the words of God by the traditions of men." The more simple and unqualified our faith in such testimony, the more peace and quietness of mind shall we possess and the more shall we honor God; and he will take care to honor us for our confidence. Abraham is the grand example of such trust in God's word, when he withheld not his beloved son Isaac, but offered him up for a burnt offering, after God had promised him, "In Isaac shall thy seed be called." A "knife lay at the throat of the promise;" but Abraham staggered not; "accounting that God was able to raise" Isaac "up from the dead." Such is faith. It quibbles not at appearances nor talks of "*conditional* prophecies," but gives glory to God by a steadfast reliance on his word, however dark the cloud that intervenes. Let us exercise like precious faith, that we may be blessed with Abraham. ED.

LITERAL FULFILMENT OF PROPHECY.

EZEK. XXXVII. EXAMINED.

THERE is but one interpretation that can seriously claim attention; that is that the literal posterity of Jacob, in the flesh, are to be gathered into the land between the river of Egypt and the great river Euphrates. Let us now try the prophecy Ezek. xxxvii. 15–28, and see if all the parts can be made to harmonize in such an interpretation.

First.—Was the land of Canaan "their own land"? See Gen. xv. 18: "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Also, Psa. cv. 6–12: "O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it." Texts might be easily multiplied to prove this point, but these, I judge, are quite sufficient.

Second.—Was the posterity of Jacob divided into "two nations"? 1 Kings xi. 31: "And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." And xii. 20–24: "And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon. But the word of God came unto Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and the remnant of the people, saying: Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for the thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord." That point is settled.

Third.—Did they go forth "among the heathen"? See 2 Kings xvii. 6, 20–24: "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king:

and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." As to the nation of Judah, or the Jews, they were scattered into all nations after the destruction of Jerusalem. Here, then, is a fulfilment.

Fourth.—Can the literal posterity of Jacob in the flesh be gathered into the land of Canaan? Look at Isa. lxvi. 20: "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Also, Jer. xxxii. 37–44: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me forever, for the good of them and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord." And Jer. xxxiii: 7–9, "I will cause the captivity of Judah [one nation] and the captivity of Israel [the other nation] to return, and I will build them, *as at the first.* And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." So when this event shall occur there shall still be "*nations*" *upon* "*earth*," who "shall *hear* all the good that" God will do to Judah and Israel, when He has gathered them. They are to be built "as at the first." They were "*one* nation at the first."

The Lord next administers a reproof which we all should do well to hear—verses 23, 24: "Moreover, the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? thus they have despised my people, that they should be no more a nation before them."

Fifth.—Can they be brought into "the land wherein their fathers have dwelt"? Not if this gathering is the "elect remnant," brought up in the "resurrection" upon the new earth, after the final conflagration; for, I repeat it, their fathers never dwelt there. But if we understand literal Judah and Israel, I have shown it can be done.

Sixth.—Can they be united again in one nation under one king? See Hosea i. 11, and iii. 4, 5: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Also Isa. xi. 12, 13: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah and Judah shall not vex Ephraim." Here is a perfect union. ED.

[*To be concluded next month.*]

CHURCH ORGANIZATIONS.

MEN have been educated to think a man cannot live a Christian without joining some church. I have never "organized" a church since I left the Methodist Episcopal Church in 1840, believing that all who receive Christ and are accepted of him are by the "Spirit baptized into one body," and that is "the body [or Church] of Christ." Those thus baptized by the Spirit into the body of Christ are "joined" to the Church, and constitute the true one. They may or may not have what is called a "visible organization," but that makes them none the less or more a church. It is not an external organization that makes them such, but the internal grace which makes them of the body of Christ. The external organizations have deceived many souls to their ruin, I fear, by the persons supposing that, because they have accepted a place in them by the rites and ceremonies of such organisms, they belong to the body of Christ, whereas they remain ignorant of a true and living union with Christ and rest in outward observances which can never give them life eternal; they think more of what has been done to their flesh than of the inworking of the Spirit which raised up Christ from the dead, and by which only can any man be quickened into eternal life.

In relation to those who embrace "the ages-to-come" view, I would say, as Paul said to the Corinthians in another matter (1 Cor. vii. 27): "Art thou bound unto a" church—Baptist, Methodist or any other, with a name of human invention, "seek not to be loosed." "Art thou loosed from a" church—Baptist, Methodist or any other with such names, "seek not a" connection with any of them.

I have never advised a person embracing the views I hold to leave a church where he or she held a relation to it merely because of having embraced these views; if said church will allow them to remain in peace, "Seek not to be loosed" from it. But do not put your light "under a bushel" for the sake of remaining in their body; for by so doing you sin against the light God has given you, and your light will be sure to go out; or, which is the same thing, your light will not shine, and others will not be benefited by it; and thus you will meet with loss and dishonor the LIFE-GIVER. But if the church is willing you should remain in it as a free person, then remain, using kindness and love among them; speaking of your views frankly, but not forcing them upon others at improper times or in an uncourteous manner. If this privilege is denied you, then leave them, or let them exclude you; in such cases a brother or sister is not bound to such church. Being free from such church, "in my judgment," he or she is better off not to attempt a union with another human organization; you will not find it any more tolerant than those you have left. In these organizations there soon arises some spirit that seeks to control and restrict the actions of its members, and they find they have left one organization to be enslaved by another. Make sure that you have received the Spirit of God, and are *thus* "baptized into Christ"; then "stand fast in the liberty wherewith Christ has made you free, and be not entangled again in a yoke of bondage."

By these remarks I do not wish to be understood as opposing church organizations for such as cannot live without them. It is better to use crutches than not to walk at all; but such will be likely always to walk limping. A living, healthy man, with sound limbs, will be likely to lay aside crutches, or esteem them as a burden rather than a help.

Live for Christ; seek the fulness of his Spirit, that you may be "filled with all the fulness of God"; and do not be troubled by your want of what is called a "church relation"; you are probably better off without it than with it. Remember, nothing can give you life save union with the LIFE-GIVER—the Spirit that raised up Jesus from the dead working in you. Therefore, "grieve not the Holy Spirit of God" by trusting in any device of man's invention; whether it be organizations or "carnal ordinances," however specious they may seem. Beware of losing the Spirit by the use of any human device. Trust in the living God; watch and pray, and wait for the Son of God from heaven; then will He organize His Church never to be dissolved or deranged. ED.

IS CHRIST NOW ON DAVID'S THRONE?

THERE is an attempt being made to establish the idea that Christ is now reigning on the throne of David. I have no disposition to enter into controversy on such a palpable absurdity. I esteem it a disregard of the plainest statements of the Bible, and as leading only to fanaticism and putting fancy in the place of faith. If Christ is now reigning on David's throne, then the kingdom of God *has* come. But that kingdom was not to be set up till in the days of the divided state of the fourth worldly kingdom from Babylon. See Daniel ii. 44; vii. The last-named chap-

ter states the time when the kingdom of God is to be set up, viz., when the Ancient of days did sit: "The beast was slain" (the fourth earth-born kingdom with its ten divisions) "and his body destroyed and given to the burning flame." Then it was that "one like the Son of man" made His appearance, "and there was given Him dominion and glory and a *kingdom*." Not till the fourth earth-born kingdom and its ten subdivisions have run their course is Christ put in possession of the kingdom of His father David and of this world; and when He takes that throne his saints, as "joint heirs," sit with him on his throne and are immortal with him, and "cannot die any more."

If any one is so blinded as to suppose such an event has taken place I pity their deception, and hope they may yet escape the deception and "*wait* for God's Son from heaven, whom He raised from the dead" (1 Thess. i. 10), lest they should fall under "the wrath to come." "*Thy kingdom come*" is still our prayer.

To talk of Christ now sitting on David's throne, because He sits on God the Father's throne in heaven, is indeed a grand absurdity. That throne David never occupied, for, says an inspired apostle, "David is not ascended into the heavens" (Acts ii. 34), and therefore it could not be called *his* throne in any sense.

The throne of David was *on earth*, in Palestine; and was there called "the throne of the Lord," because it was the throne He established for the king of Israel, to be ultimately occupied by "The Christ" as the Ruler of that nation, and from thence to exercise dominion over all the earth and to subject all nations to the "Law that should go forth from Jerusalem."—Micah iv. 1–6.

That throne was "overturned," and to remain so "till He come whose right it is," etc. See Ezek. xxi. 25–27. Does any one believe "the throne of the Lord" *in heaven*, where Christ sits at the right hand of God, has ever been "overturned"? If so, when and by whom?

Let us beware of letting fancy take the place of faith: for where that is the case we have made "shipwreck" of faith. ED.

THE AGES TO COME.

I SEE not how any one can maintain the literal destruction of the wilful sinner, and deny the literal return of Israel. The principle of interpretation is the same in both cases. If compelled to give up the principle in one case, there appears no difficulty in doing it in the other, nor in rejecting the idea of the literal return and reign of Christ, and kindred subjects.

The words of James, Acts xv., when taken in connection with the prophecy from which he quotes, seem to make a clear distinction between those concerned in "building again the tabernacle of David," and the heathen (Gentiles) that are called by the name of the Lord. The prophecy referred to, is found in Amos ix., and reads thus: "Behold, the eyes of the LORD are upon the sinful kingdom, and I will destroy it from off the face of the earth (land); saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall on the earth." . . . "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and all the heathen (Gentiles) that are called by my name, saith the LORD that doeth this." . . . "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them" . . . "and I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the LORD GOD."

It seems to me this is clearly a prophecy, the latter part of which is to be as literally fulfilled as we know the former part has been; and I dare not transfer the promises here made to Gentile Christians, for it would destroy the harmony of the word; for those Gentile Christians are distinguished from the "house of Israel," being expressly named the "heathen upon whom my name is called," in distinction from "they" who are employed in raising up the tabernacle of David.

Hence, my view is briefly this: "They which shall be accounted worthy to obtain that world" (*aionos*, that age; *i. e.*, of Messiah's reign on the throne of his father David during the millennium), "and the resurrection from the dead," etc., will be the saints of all nations, and all previous ages, from Abel down to the time of Messiah's second advent; who will then be made alive from the dead, or changed if living, and "shall reign with him," as he hath said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."—Rev. iii. 21. To such, Jesus has said, "I will give him power over the nations: and he shall

rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I have received of my Father."—Rev. ii. 26, 27. Whatever view may be taken of the latter part of this text, two facts seem clear: First, there are "left of the nations" after the saints are made rulers with Christ; and second, the nations to be ruled are not immortal; and I may add, their subjection or destruction is clearly set forth.

The millennium age is only the beginning of Christ's personal reign on earth, and is for the subjection of "the left of the nations" and the complete re-establishment of literal Israel "in the land wherein their fathers have dwelt," according to the Word of the Lord.

That age is to be followed by an "endless succession of ages" (Eph. ii. 7, and iii. 21), in which "the rest of the dead" are to "live again," and their final state to be determined by their acceptance or rejection of Christ as their Redeemer and Lord. On this point I cannot now enlarge. ED.

AN INQUIRY.

"YOU say, 'Every son and daughter of Adam that now lives or ever did live or ever will live, is to have the knowledge of the only true God and Jesus Christ, and be put in possession of the means and have an opportunity to secure an endless life before their final destiny is decided.' Do any have that knowledge in this age? If so, and they do not believe, will such die the second death?" B.

In support of my position I give now but one text. "God our Saviour *will* have all men . . . come unto the knowledge of the truth."—1 Tim. ii. 3, 4.

Whether any fail of that knowledge in this life, I pretend not to determine. It is most likely the number who have it are only the "*Little Flock.*"—Luke xii. 32. "Blindness in part has happened to" all others (Rom. xi. 25), and that in mercy, lest they should "sin WILLFULLY *after* receiving the knowledge of the truth."—Heb. x. 26.

My *opinion* is, therefore, that very few, if any in this life, sin so as to bring on themselves the second death; and that sin can only be committed *after* resurrection. Indeed, if the wicked Scribes and Pharisees, who crucified our Lord, though guilty of a great sin, were still prayed for by the blessed Redeemer in such language as this: "Father forgive them, for they know *not* what they do" (Luke xxiii. 34), it seems impossible that any others can have, in the present imperfect state, been guilty of sinning *willfully* so as to bring on them the second death.

If there is such a case, it appears to me, it is only such as have "blasphemed against the Holy Spirit." But those it seems are to come into the "age to come." My friend "B." must excuse my declining to give a positive answer to his last inquiry. It is sufficient for us to know that God's "mercy is everlasting" (Psa. c. 5) and that he is not "willing that any should perish."—2 Peter iii. 9. The idea that He should let one soul perish without the knowledge of Himself and of His Son, and an opportunity to accept His mercy in Christ, is, to my mind, a blasphemy against God and His government. ED.

Some men use logic as blind persons are apt to employ dusky or smoke-hued spectacles—not to assist their vision, but to disguise their total want of it.

Away on the summit of the Rocky Mountains, a falling raindrop may be blown either east or west by the slightest breeze. At the opportune moment a breath of air sends it a few inches toward the setting sun, and it falls just over the crest on that side, blends with kindred drops, rushing on to the valley of the Columbia, is merged in the waters of that majestic river, and hastens on to find a home in the bosom of the peaceful Pacific; or, if it be wafted ever so little this way, its course of destiny is changed, and ultimately, through the Gulf, it becomes part of the stormy Atlantic. Our thoughts, like falling rain-drops, may, ere they crystalize into action or character, be changed in their course, and so lead to different conclusions or a different destiny.

OUR GOD IS MINDFUL.—When we think of the labor required to rear the few that are in our household—the weariness, the anxiety, the burden of life, how wonderful seems God's work! for he carries heaven and earth, all realms, in his bosom. Many think God takes no thought for anything less than a star or a mountain, and is unmindful of the little things of life; but when I go abroad, the first thing which I see is the grass beneath my feet, and nestling in that, flowers smaller yet, and lower still the mosses with their inconspicuous blooms, which beneath the microscope glow with beauty. And if God so cares for "grass of the field, which, to-day is, and to-morrow is cast into the oven," shall he not much more care for the minutest things of your life, "O ye of little faith?"

THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. IV.

BY THE EDITOR OF BIBLE EXAMINER.

THAT I may not be misunderstood I make the following statement of my position: 1. God has promised, and confirmed it by an oath, that in Abraham and his seed all the families of the earth shall be blessed. 2 This promise and oath is to be understood in the literal sense of the words used. 3. This promise and oath is not yet fulfilled in its fullness. 4. Therefore, there are to be *ages* in the future for the perfect fulfilment.

The *two* questions to be answered are: (1) Did God mean what the words express? (2) Has that promise and oath had a fulfilment in the past?

These are the questions at issue. I take the affirmative on the first and the negative on the second.

No argument will avail that evades either of them. If it can be shown that I am mistaken in the exposition of some texts of scripture that will not prove my general view of the promise and oath is incorrect.

I regard the subject as one of the first importance. If the kingdom of God is soon to be developed, it is desirable to know all that can be known about it, while preparing for it, and just how reliable God's promises are; whether they are to be received literally or otherwise. This knowledge must deeply affect our faith and stability in the work of religion.

To prevent mistakes, I make the following definite statement of my views concerning those who live in what is called "Christendom." I have no idea that any very large portion of them ever heard *the* Gospel *as* it came from Christ and his apostles. They have heard a corrupted message by professed teachers of the gospel; and multitudes of them, for centuries, have had no means of determining what the pure gospel is; and have been really in as great darkness, as to the character of God, and his love to the world, as the darkest pagans now are, or ever were. Who these persons are, in Christendom, God only can certainly know. All such will yet hear the Gospel in its purity, sometime and somehow. So I believe.

Men who have been deprived of the Good News of God's love will yet be made to hear it by some means; which will determine their final destiny. Those who improve that trial of God's "abounding grace," will not be made "heirs of the kingdom"; but will become *subjects* of Christ and his Bride, "the Church of the First-born" from the dead; and if subject to Christ, of choice, will be perpetuated in life by means of "the tree of life, the leaves of which are for the healing of the nations."—Rev. xxii. 2. If they reject the service of Christ, they die for their own sin, and live no more. There is but one sin known in the Gospel which excludes men from life: that is, unbelief; or a rejection of God's message of love and life, attended by "the Holy Ghost sent down from heaven."—1 Pet. i. 12.

That the Gospel is corrupted and is not preached as Christ commissioned his disciples to preach it, needs no other proof, in these days, than the fact that very few are found who preach it "with the Holy Ghost sent down from heaven." This work is to be revived in "the ages to come."—Eph. ii. 7.

"The Ages to Come" are a legitimate subject of inquiry by every student of the Bible. To say otherwise is to call in question a God-given right to man, as man, and an infringement of the privilege given to responsible beings. The command to "Search the Scriptures" by our Lord justifies us in an earnest and diligent search after all the information contained therein in regard to the present state and the future of ourselves and of our race. To contend that there is but one future age, and that an eternal one, is a palpable contradiction of Bible testimony. To contend that probation ends to all the race of Adam at death, or with the present age, has been proclaimed with a positiveness which might be becoming in professing Christians if they had a "Thus saith the Lord" for it; but they have no such foundation on which to build; and it is only a tradition of men, which has been so long proclaimed that it has come to be accepted for truth, the same as the doctrine of inherent immortality; while the Bible never speaks of either; and both are unknown in the language of that Book. Like most popular errors, professed Christians "take them for granted" without proof and against evidence.

I am among those who believe it is a Christian's privilege and duty to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," and all that pertains to his government and work over and for the human race, whether in this age or "the ages to come" But knowing only "in part," now, error will be more or less mixed with all our advance in knowledge and require correcting, modifying or improving, if we make any progress. Those who think otherwise may boast of their stability, but give sad evidence of self-conceit and an imaginary infallibility,

such as is claimed at Rome. Such persons are in no condition to increase in knowledge, and may be said to be stereotyped or petrified.

Thirty-five years ago I thought and taught, with many others, that this age was to wind up everything with respect to the human race—the world to be burned and all the human family, except the saints, to be swept away by the fires of the day of the second advent of Christ. Difficulties I found in the way of the theory, but was swept on for a time by the current that surrounded me, till, finally, in 1844, I was so arrested as to bring me to a review of the whole question; and, after careful and prayerful study, I became settled that this age did not end God's work in the salvation of the race of Adam, though it would end it with many.

With this change of views, I gave a lengthy article in the BIBLE EXAMINER in the month of August, 1844. I have not advanced backward on this topic since, but have "followed on to know the Lord," and have found "his going forth is prepared as the morning."—Hos. vi. 3.

My present views are as briefly as possible set forth in the articles I am now presenting the readers of this magazine, and summed up in the two questions I have presented for discussion in this article.

An objector has said:

"God does not say whether the blessing is Spiritual, National or Commercial. To say either is an assumption," etc.

What is this but saying, "The Promise and Oath of God does not mean anything—it has no application, for no one can tell what it means?" If what the blessing is, is uncertain then who can have any faith in it? Paul was of a different mind on this point, for he says, "Abraham believed God, and it was accounted to him for righteousness. . . . And the Scripture foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 6, 8.

Paul's idea, then, was that the promised blessing is "the Gospel," and related to the question of how men could be justified and be children of Abraham spirtually; hence, the blessing related to spiritual things. If "national and commercial blessings" followed, they were like the paper and twine the merchant uses to cover his goods delivered to the purchaser—they are thrown in gratis. The idea that we cannot tell to what the promised blessing relates is, in fact, an "assumption" that it does not mean anything on which to found faith; so the promise and oath of God is of no more value than a heathen oracle, which is given so equivocally that it may be construed one way, or another directly opposite. Not so does the God of Abraham deal with the children of men. He means what he says, and says what he means. In no other way can we have a ground of faith.

Future life and Eternal life are not necessarily synonymous, or expressions of the same import. Christ is "the resurrection and the life." There is no future life but what comes as a favor of God by Christ; hence, there is no future life except such as is a blessing bestowed on him who is the subject of it, or that is not the result of God's love. That life is eternal to all who have improved the present life, to form a union with Christ by the reception of his Spirit; thus becoming "partakers of the Divine nature."—2 Pet. i. 3, 4. These being raised from among the dead, thereby become permanently "the children of God," and cannot "die any more," or are possessed of eternal life. If others have a future life, it is because "where sin abounded, grace did much more abound."—Rom. v. 20. And, "If through the offence of the one (that is Adam) the many have died; much more, the grace of God . . by one man, Jesus Christ, hath abounded unto the many."—Rom. v. 15. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life: for as by one man's disobedience [the] many were made sinners, so by the obedience of one shall [the] many be made righteous.—Verses 12, 18, 19. On the 19th verse I give the following remarks from "Dr. Bloomfield's Critical Notes on the Greek New Testament," edited by the late Prof. Stuart. Dr. Bloomfield says:

"This verse is explanitory of the preceding, and *oi polloi* should be rendered 'the many,' which, as appears from the foregoing, is equivalent to *pantes*. It is very important to attend to this force of the Article, and to bear in mind that throughout this whole passage it is (as Abp. Whately observes) 'the main drift of the Apostle' to set forth the universality of the Redemption, as being co-extensive with the evil introduced at the fall, which it was designed to remedy. So the great Bently, in his masterly sermon on Popery, after quoting what is said in verse 12, and the *redditio* at verse 15, remarks: 'Who would not wish that our translators had kept the Article in the version which they saw in the origi-

nal? thus: 'If through the offence of the one (that is Adam) the many have died, much more the grace of God, by one man, Jesus Christ, hath abounded unto the many.' By this accurate version, some hurtful mistakes about partial redemption, and absolute reprobation, had been happily prevented. Our English readers had then seen, what several of the fathers saw and testified, that *oi polloi*, the many, in an antithesis to the one, are equavalent to *pantes*, all, in verse 12, and comprehend the whole multitude, the entire species of mankind, exclusive only of the one. So again, verses 18, 19, our translators have repeated the like mistake: where, when the apostle had said, that 'as the offence of one was upon all men (*eis pantas anthropous*) to condemation, so the righteousness of one was upon all men to justification:' 'for,' adds he, 'as by the one man's dizobedience (*tou enos*) the many (*oi polloi*) were made sinners, so by the obedience of the one (*tou enos*) the many (*oi polloi*) shall be made righteous.' By this version the reader is admonished and guided to remark, that the many in verse 19 are the same as *pantes*, *all*, in verse 18.' The meaning therefore of verses 18, 19 may be thus expressed (with Mr. Holden): 'As, by Adam's disobedience, all men are brought into a state of condemnation; so, by Christ's obedience, all men are brought into a state of justification and life; *i. e.*, have the means of attaining that justification which will be crowned with eternal life.'"

So much for the critical examination of this portion of Scripture. Thus much is made evident, No man remains in death for Adam's "one transgression." Christ is constituted "Lord both of the dead and the living" (Rom. xiv. 9); and that includes "the many," or all men descended from Adam. In this respect, Jesus has taken "away the sin of the world" (John i. 29); so that nothing can hold any man in death but a *wilful* rejection of the Son of God as the LIFE-GIVER, whom God gave, in his love, to "give life unto the world"; for, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John vi. 33 and iii. 16.

Are we to admit the idea that because millions on millions have gone gone down in death without ever having heard of the love of God to them, or of the provision for their obtaining life everlasting, that therefore God has no means to reach them with the Gospel message? Perish the thought! If there are no other means of their hearing that message, they will as certainly be revived from the dead as that Abraham will be revived from the dead to inherit the land promised, because he never did inherit it while in this life. So "all the families of the earth shall be blessed in Abraham and his seed;" and literal death is no obstacle in the way of God's fulfilling his "Promise and Oath" that it shall be done. If any choose to "stagger through unbelief," in this matter let them enjoy the pleasure of that unbelief; but it will not annul "the Word of God," which "shall not return to" him "void, but it shall accomplish that which" he please, and that to which he has sworn, and all for whom Christ died, whether dead or living, shall hear of God's marvelous love to them, and have the offer of life eternal through him, "who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 6. God's "times and seasons" he hath put and kept "in his own power."—Acts i. 7. If he pleases to take "the ages to come" (Eph. ii. 7) to "show the exceeding riches of his grace," and to unfold "the unsearchable riches of Christ" (Eph. iii. 8), who of the children of men, saints or sinners, shall say, He cannot or will not do it, even though we, short-sighted mortals, cannot see how it is to be done?

THE PROMISE TO OVERCOMERS.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."—Rev. iii. 21.

THIS promise of our Lord to overcomers implies:

1. That his throne is distinct from the throne of his Father upon which he now sits, and

2. That the time is coming when he will vacate it to sit upon his own throne.

These points are important, and highly concern all those who enter the lists for this honor—an honor before which all earthly honor is as the light of the glow-worm before the light of the sun. The one is limited and soon vanishes away, the other is unlimited and continues for ever; so earth's honors are circumscribed and transient; but heaven's honors are uncircumscribed and eternal. And of them all, this is the highest—to sit with the Christ upon his throne!

What is the throne of Christ?

The title of our Lord, "the Christ," is almost sufficient to give us an answer. It is his official designation, and is synonymous with the titles, "the Messiah," "the Lord's Anointed," and "the King of Israel." These titles indissolubly connect his throne with the nation of Israel." Now what throne has there been in Israel on which the Christ can sit? Let us see:

In 2 Samuel vii. 8-16, we read these words: "Thus saith the Lord of Hosts, I took thee

(David) from the sheepcote, from following the sheep, to be ruler over my people, over Israel. . . . Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his Father, and he shall be my son. Even in his suffering for iniquity,* I will chasten him with the rod of men, and with the stripes of the children of men. . . . . And thine house and thy kingdom shall be established for ever before thee [*i. e.*, before thy presence in resurrection-life]: thy throne shall be established for ever." This divine oath is thus referred to in Psalm cxxxii. 11, "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." And so Isaiah, in chapter ix. 6, 7, wrote in anticipation, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The throne of David is the only throne that has existed in Israel to which God has promised perpetuity; and this perpetuity is bound up in the royal seed of David, of whom God predicated in the above oath, "I will be his Father, and he shall be my Son." And now the question is, Has that Son been born? We all know the answer. That Son—blessed be God!—has been born; and his name is JESUS. God was in very truth his Father (see Luke i. 26-35); but equally was he of the seed of David by his mother Mary. When announcing his birth, the angel Gabriel renewed again to Mary God's ancient promise in the following words, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke i. 32, 33 Thus, then, the throne of Christ is—

The throne of his father David

And here we would ask, Where was the throne of David? Was it not on Mount Zion, in Jerusalem, in the land of Palestine? How unscriptural, then, the theory which teaches that the throne of Christ is in heaven or in men's hearts!

But although Christ's throne—the restored throne of David—is to be located on God's holy hill of Zion (Ps. ii. 6), yet the authority of that throne will be world-wide. All people, nations, and languages shall own his beneficent sway.

"Let the heavens rejoice, and let the earth be glad.
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that is therein;
Then shall all the trees of the wood rejoice
Before the Lord; for he cometh,
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the people in his faithfulness."—Ps. xcvi. 11-13.

Blessed time! O! Christ, haste thy coming! All creation travaileth in pain, waiting for the day of emancipation! And thy Church groans for thy coming! Daily does she cry, Come, Lord Jesus, Oh, come quickly!

When will Christ return to sit upon his throne?

At present our Lord sits upon his Father's throne. He is there as our advocate and Mediator.—1 John ii. 1; 1 Tim ii 5. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. vii. 25. And "Unto them that look for him shall he appear the second time without sin unto salvation."—ix. 28. It is certain, then, that our Lord will return. But when?

In Acts iii. 20, 21, we read, "And he (God) shall send Jesus Christ, which was before preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Similar testimony is given by the Apostle James in chapter xv. 13-18, "James answered . . . Simeon (*i. e.*, Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle (*i. e.*, house or throne) of David which is fallen, and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works f om the beginning of the world." And, says John (Rev. xi. 15), "The seventh angel sounded; and there were

*Dr. Adam Clark's Translation.

great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." These testimonies are very plain. And what do they teach? That—

Christ will return to claim the throne and kingdom of his father David—the throne and kingdom of universal empire—at the end of this dispensation, when his Body—all that shall be overcomers—shall be complete.

With the manner of that return we have not now to do. It may be learned, however, from an examination of Rev. xix. 11-21, and Zech. xiv. 3-21.

David, in Ps. cxxii. 2-5, thus sings of the time subsequent to it:

"Our feet shall stand within thy gates, O Jerusalem!
Jerusalem is builded, as a city that is compact together:
Whither the tribes go up, the tribes of the Lord,
Unto the testimony of Israel,
To give thanks unto the name of the Lord.
For there are set thrones of judgment,
The thrones of the house of David."

And Isaiah writes, "Behold, a king (Christ) shall reign in righteousness, and princes (the overcomers) shall rule in judgment." And adds the beloved John in the Apocalypse, "I saw thrones, and they sat upon them, and judgment (authority) was given unto them; and they shall reign for ever and ever."

To aspirants for these honors I would say, Behold the throne and kingdom of the Lord Christ, and the time for his entrance thereon!

It is supremely glorious to be co-heirs with the Heir of all things, the Lord of life and glory. Let us determine by grace to be overcomers! The way is plain. "Even as I also overcame." We know how Christ overcame, and must follow in his footsteps if we would attain the honor of exercising authority under him in his kingdom—the kingdoms of this world. And if we desire to be near his royal person, we must be holy and useful, glorifying God by our good works; for the position we shall occupy in his kingdom will be regulated by these. Some will be rulers over ten cities; others over five. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Let us, then, "fight the good fight of faith, and lay hold on eternal life." Let us "quit ourselves like men, and be strong." Let us look to ourselves that we "receive a full reward." And the reward is great—very great!—a kingdom, a crown, and eternal life!—*The Rainbow.*

THE GLORY TO BE REVEALED.

THERE was doubtless a terrible splendor by the eastern gate of Eden where the Cherubim was placed, when the flaming sword turned every way to keep the way of the tree of life—not, as some modern mystics suppose to be a substitute for the tree of life—but simply to scare away all unhallowed marauders, proclaiming in the lightning sweep of every revolution no road back to life in this direction; the estate is forfeited and the gates are closed for ever.—Gen. iii. 24. We do not know whether there was any visible radiance when God walked in the garden in communion with man, and the presumption is rather against such a conclusion. Hence we are inclined to find the beginning of our history in the burning bush at Horeb, the mountain of God: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold the bush burned with fire, and the bush was not consumed."—Ex. iii. 2. When Moses turned to examine the great sight, the voice of the Lord came to him from the bush, and he was taught to put his sandals off, and feel that he was standing upon holy ground. In the presence of that glory the favored man communed with the great I AM, receiving his commission to deliver the people of promise from the house of bondage: for God had seen their affliction and he knew their sorrows. He is—the Substantial and Everlasting One—from eternity to eternity—all other things, materialisms or spiritual forces, are but shadows; it is in him that we live and move; and have our being; his spirit garnishes the heavens; his countenance strengthens the angel; his right hand sustains the sons of men. The announcement combined an austere simplicity with a metaphysical grandeur, and was well calculated to impress with solemnity and awe both the missionary and the monarch to whom he was sent. Worlds and systems may grow old and shrivelled, angels and men may languish and die; but the I AM is the Absolute and Unchangeable One who only hath immortality.

2. When the people of Israel began their memorable journey from Egypt, it is said, "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people."—Ex. xiii. 21, 23. The succeeding chapter shows how the great glory was a defense to one camp and a menace to the other when the Red Sea crisis

arrived. "And the angel of God which went before the camp of Israel removed and went behind them; and the pillar of the cloud went from before their face and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it was light by night to these, so that one came not near the other all the night." In a short time Moses and the children of Israel sang the wonderful song which is on record in chap. xv.: "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" The song is matchless in fire, in majesty and in transport; and sung by a host would be like a blast of trumpets. The fragment which we have quoted is merely to indicate to our readers the character of the Lord who had saved them, and the connection between the attributes of his sublime nature.

3. When the children of Israel arrived at Sinai, where they were to receive their national constitution, the glory settled upon the mountain. 'And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."—Exodus xix. 17–19. Amid circumstances so dread, and yet so magnificent, the chosen witnesses of God received explicitly from the Most High the moral and political code which was to be their basis and security, the life and strength of their national existence. Before hastening on, we may remark that their law was their religion, and their religion was their law. In these Gentile times, though we have one institute of greater spiritual charm than ancient Israel, yet the tables are broken; the grand old unity is absent; we have our religion from one source and our law from another—and often in direct antagonism. When the glory of promise returns again, so will the ancient harmony. Our religion will be our law, and our law will be our religion, when the great Theocracy is restored under more auspicious circumstances beyond all shocks of time or war, or possibilities of revolution.

4. We have in Exod. xxiv. a journey into the mount by Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel. "And they saw the God of Israel: and there was under his feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in his clearness. . . . And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six day; and on the seventh day he called unto Moses from out of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." During the forty days' communion, Moses received direction concerning a palace for the King of Israel. "Let them make me a sanctuary that I may dwell among them." As we learn from chap. xxv., the chief glory of that sanctuary—the most holy place—was the mercy-seat, where the golden cherubim stretched their wings on high with their faces toward each other, but looking toward the mercy-seat which rested upon the ark of the testimony. "And there will I meet with thee from above the mercy-seat, between the two cherubims which rested upon the ark of the testimony."—v. 22. It is added in chap. xxix., "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." "And I will dwell among the children of Israel, and will be their God." The last chapter of Exodus adds that when Moses finished the work, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle: the cloud remaining by day and the fire by night in all their journeys." Between the cherubim there was a fire burning which man never kindled—the Shekinah, the presence of the Lord in essential glory; and from the majesty of that presence his voice proceeded when counsel was demanded. It was known by the people that the God who had redeemed them from Egypt dwelt among them. Something more excellent came in ripe time, never seen by the Jewish law-giver or any of the prophets of Israel, in which the communion between God and man became both deeper and richer—God no longer in a general way dwelling among, but dwelling in his holy people by his Holy Spirit. Nevertheless, the early reality was a great one, and not shadowy in the sense of an imperfection, but prophetic of wider realization. The glory shall be rekindled in a finer field and under more auspicious circumstances, never again to be obscured or eclipsed, or hidden behind any obscuring veil.

5. We must not forget on the road, that the glory of God was likewise revealed under penal circumstances. "And Nadab and Abihu, the sons of Aaron, took either of them

his censor, and put fire therein and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified."—Lev. x. 1–3. In correspondence with this are the tragical circumstances on record in Num. xvi. After the earth had opened her mouth, and swollowed alive the families of Korah, Dathan and Abiram, it is added, "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Though princes and chief men in the congregation, they went down into the darkness of Sheol without hope, or were scorched and withered in a moment by the fire of the Lord. We are thereby reminded that in a season which surely cometh, "the Lord shall be revealed from heaven in flaming fire, taking vengeance on those who know not God, and obey not the gospel; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." —2 Thess. i. We are not to conceive in either case of any difference in the glory. The serene splendor on the mercy-seat between the cherubim, was the same fire which destroyed the rebels in a moment. The pure white radiance which burned from within outwardly on the Mount of Transfiguration, was the same fire which will fall upon the impenitent with everlasting destruction. The difference lies not in the nature of the glory revealed, but in the difference of the material on which it falls. Where it lights upon things and persons anointed and sanctified, there is brightness above sunlight, and charm unknown to Nature even in her holiest sanctuaries. Where it falls upon things and persons corrupt and hopeless, it burns as an unquenchable fire, and the end is utter destruction.

Though the stage has not yet arrived for any fullness of exposition, yet we may even now indicate that holiness shines out in glory, and that glory becomes the vehicle and instrument of power. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the *hiding of his power.*"—Hab. iii. "Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: *the God of glory thundereth:* the Lord is upon many waters: the voice of the Lord is powerful: the voice of the Lord is full of majesty."—Ps. xxix. "The Lord reigneth, let the people tremble; he sitteth between the cherubim, let the earth be moved. The Lord is great in Zion, and he is high above all the people. Let them praise thy great and terrible name, for it is holy."—Ps. xcix. The reader can peruse the entire chapter in Habakkuk, and the whole of the two psalms. He will perceive that it is the *Holy One* who burns forth in *glory*, and the *God of glory* who thundereth in *power.*

6. But we must hasten on, though the temptation be strong to linger by the way. The tabernacle was finely adapted to a people on pilgrimage; but after settlement in the holy land of promise, a place of worship was demanded corresponding with the new circumstances. The right time was determined by him who doeth all things well. David, the ruler after the mind of God, had subdued the hostile nations on every side, and bequeathed a wide and quiet dominion to his son, Solomon the Wise. He, by divine direction, reared the building, which alike in material beauty and supernatural charm was the glory of the earth, and, on the memorable consecration, we read: "Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house."—2 Chron. vii. This sublime revelation led the children of Israel to fall upon their faces to the ground worshiping, and saying, "Praise the Lord for he is good, for his mercy endureth forever." The Solomonic reign, though glorious in an earthly point of view, was ruinous to the manners and morals of the people, and there was desperate corruption under all the lustre and varnish of the splendid time. The sensuous development in luxury and external splendor had enervating and debauching influence; for the congenial idolatries and immoralities which belong to one soil flourished and prevailed immensely. Hence, on the death of Solomon, there followed rapidly the disruption of the kingdom, the establishment of practical heathenism among the ten tribes, and likewise the increasing corruption of Judah. It became manifest that the enshrined splendor, the visible glory proceeding from essential holiness could not long remain in the midst of such idolatry, rebellion and general uncleanness.

7. The circumstances under which Isaiah and Ezekiel were inaugurated into office come rapidly under our notice. In the year that King Uzziah died, Isaiah beheld "the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphim. . . . And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory!" In the midst of such solemnities the prophet received his commission to proceed to the people, among whom natural and judicial glooms were gathering. The passage is of supreme interest on more accounts than one; besides declaring the necessary connection betwixt holiness and glory, it gives us a glimpse of the Son of God. We have the highest authority for applying the language to our own Redeemer. "These things said Isaiah, when he saw his glory and spake of him."

Under national circumstances still more frightful and corrupt, but in the midst of glories and sublimities more exceeding, Ezekiel received his appointment and was installed into office. Neither Milton nor Dante could have written anything like the first chapter of Ezekiel. It is beyond the sublime imaginative splendor of one, or the stern and terrible realism of the other. The fire infolding itself, the wonderful living creatures, the chariot wheels whose rings were full of eyes, and so high that they were dreadful; the noise of the winged creatures like bannered hosts, great waters, or the voice of the Almighty; the lamps moving up and down, and the lightnings proceeding from the fire; all the glorious circumstances, in the most perfect keeping with each other, belong to divine realism, and could never have been conceived by human genius. But this by the way: the chief glory to us is when we recognize—as in the former scene from Isaiah—the MAN upon the THRONE over all. The throne was like sapphire, and the man was like fire, and there was a brightness round about—and such was the likeness of the glory of our Lord.

8. Ezekiel relates, in chaps. 10–11, the sad departure of the glory from the temple and from the city, lingering for a season on a mountain on the eastern side. But the prophet is likewise consoled by a vision of the RETURN. The forty-third chapter relates that after the building of a stupendous temple—which is yet in the future—the ascended glory descends again. "Afterward he brought me to the gate that looketh toward the east. And behold the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters; and the earth shined with his glory. . . . And the glory of the Lord came into the house by way of the gate whose prospect is toward the east. And the Spirit took me up and brought me into the inner court; and behold the glory of the Lord filled the house. . . . And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name shall the house of Israel no more defile."

We are not to conceive of a glory strictly localized in a temple; for the fine radiance must, according to promise, be wider—"But as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. xiv. 21. "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."—Is. xl. 5.

We overleap a great gulf of time and circumstance, and find in the days of King Herod wise men coming from the remote East to Jerusalem, to worship him who was born King of the Jews. While exploring the high field so marvelously lighted, there arose a star which belonged to spiritual astronomy, and they followed its guidance to the place where the child of promise was lying. By offerings of gold, frankincense and myrrh, they paid homage to the new-born King. On the Jewish side the glory of the Lord shown around the shepherds by night, and they heard angels sing the sanctity of the Saviour born in the city of David. After an immersion in water, the open heavens revealed a great glory, and the Spirit descended as a dove; and the voice of the Father was heard; so the Holy One was christened or anointed as the King of Israel and the Son of God. The account of his first miracle strikes the key-note. "This beginning of miracles did Jesus in Cana of Galilee, and *manifested forth his glory;* and his disciples believe in him." His last great miracle—the resurrection of Lazarus—has the same voice; being reminded by the doubting Martha that her brother had been dead *four* days and that she feared corruption had set in, he replies, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"—John xi. 40. Perhaps the transfiguration was the most emphatic revelation of the glory which is finally to shine forth. He was transfigured into such pure white splendor that no fuller on earth could have approached the whiteness—the immaculate holiness manifested in the immaculate glory. John, one of the witnesses, including the moral as well

as the material radiance, says, "And the Word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Peter, another witness, says, "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son in whom I am well pleased."—2 Peter i. 17. Peter argues from such outshining, the power and coming of our Lord as the reality of the future, and the dawn of the perfect day—ancient prophecy having thereby received an additional seal. As the witnesses beheld that very glory in which prophecy declared the Son of Man would be revealed, the ancient documents became brighter by the new illumination, and stronger by the new seal in assurance and moral certainty. The lambent tongues of Pentecost belong to the same realism, as the mystery hidden from ages was then coming into manifestation, and it behooved the risen and glorified One to shed forth some tokens of his presence and headship. Stephen, the martyr, lifting his shining face heavenward, beheld the glory of God, and Jesus standing on the right hand of God. Saul, on his way to Damacus, saw a light from heaven above the brightness of the sun, and fell to the earth. John, in Patmos, saw One whose head and hair were white as snow with intense splendor; and falling at his feet as dead, was revived again by the voice and the hand of the Being who died, and revived, and liveth for ever. The teaching of Paul in Romans is powerful. We stand in grace or favor, rejoicing in the hope of the glory of God; the sufferings of the present are not worthy to be compared with the glory which shall be revealed *in* us; the whole creation is in birth-pangs, anticipating the manifestation of the Sons of God on the resurrection morning, and shall share in the glorious liberty, or rather in the LIBERTY OF THE GLORY.

2. We learn from 2 Cor. iii. that there is a transformation now proceeding—"But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "Our citizenship is in heaven; from whence we look for the Saviour the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phil. iii. One great consequence of the revealed secret of the ages is, Christ in us as the hope of glory.—Col. i. 27. We are "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus ii. John says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is" There is, doubtless, great glory when the nobles of God are gathered in the first resurrection and share with Christ the throne of power in the great regeneration; but even then there are evils and unfinished things on earth and in hades—hence the glory of God, when the temple in heaven is opened and we get a glimpse, is filled with smoke.

3. Further revelation conducts us on to a time when the last shapes of evil and deformity perish, and the smoke and the cloud are seen no longer.

The last two chapters of the Apocalypse bring to us Jerusalem, which is above, the mother of us all— he City which hath foundations, whose builder and maker is God—the house with many mansions, which Jesus went to prepare. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem descending out of heaven from God, having the glory of God." "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

Here we find the time and the place when the antitype of the Tabernacle wonder comes into unclouded revelation. The visible glory, without any smoke or disturbance, bathes the whole city in purest splendor; external lights and temple services being equally useless in the midst of the great and abiding glory and purity from the face and presence of him who liveth for ever.—*Selected.*

Controversy, though always an evil in itself, is sometimes a necessary evil.

Some men have but little fear either of lukewarmness or religious ignorance, in comparison of heterodoxy or dissent, and, careless whether their brethren be Christians provided they be not sectaries, would, as it were, condemn them to perish by famine, lest they should use unwholesome food. They say with the disciples, "We forbad him to cast out demons because he joined not with us."—*Whately.*

"BLAZING" THE KING'S HIGHWAY.

[The following article was set up for the last EXAMINER but was crowded out in making up the form. It is a report by Elder J. S. LAWVER of his and Elder JOHN FOORE'S mission in laying out the King's Highway to the kingdom, in a tour West.—ED.]

WHILE Bro. Foore and I were preaching in a Western town, a short time ago, I found a lawyer, an agent of the United States, stopping over night, with whom I casually got into a discussion on the character of God, as being held by the sect-world. He said that he had been carefully trained by the sect-church; but he never could make the torment doctrine and reason agree. There seemed to be a conflict between the doctrine and reason; and that there should be no conflict between the Bible and reason.

I invited him to attend our lectures and we would show him that there was no conflict between reason and the Bible. I told him that the Bible taught that God first endowed us above the animal creation with *moral* faculties; and that as soon as we had exercised our reasoning powers by a proper education or training of the same, then God came to us with a revelation of himself, and said: "Come, let us reason together." Now, if the revelation was not reasonable, then God had thwarted his own plan; and, as we had a rule in logic, that where a proposition contains an absurdity it disproves it.

He attended our lectures a few times, and I talked much with him. He handed me five dollars and asked me to get him a Bible and "blaze" out the road, for surely he had found the road. I gave him a half dozen EXAMINERS, and we parted. I sent to St. Louis and got him a Bible and "blazed" out the road. I commenced by running out a main State road, from which I run off roads to all parts of the country, of time and people, to show him that the sectional roads all run into this one great State road, "blazed" out by God himself, using the lawful *three* "blazes" on legalized roads, as required by law.

I commenced the survey of the great *National* road, from the great "head-centre" of the world—Jerusalem, the city of the Great King: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed."—Gen. xii.

I commenced then where God directed me, so as to end the survey at the same place.

The next "blaze" we made, in coming on down the wilderness of time, was at Gen. xviii: 17–19: "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

God knew that the way, when once "blazed," would be kept open, notwithstanding the powerful effort to hedge up and close the road after a few narrow-minded sectarians had crossed over it, and got into the great city.

We again set our instruments (the Christian's "Theodolite"—the Bible), pointed it to Gen. xxii. 17, 18.

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

From here we went on, not having many "blazes" to make for roads leading into it, as the people had not become sufficiently numerous; only to make the legal "blaze." Three notches—"all nations blessed—all families blessed—and all the kindreds"; the reason the great State government ordered three "blazes" or notches is, *one* for each of the parties engaged in running out the road, viz., God, His beloved Son, and the Holy Spirit. We "blazed" again at Gen. xxvi. 3, 4.

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

Here we found a descendant of Abraham's, Isaac, living in the wilderness, who seemed much pleased with our visit when he learned our mission of "blazing" a main road out to the city of the great King.

Isaac assisted us now in directing the Theodolite to that part of the wilderness of time where his son Jacob lived, as he was desirous that the good thoroughfare should go by his place of abode. So we set out, and in the

course of time we found Jacob We informed him that the great State authorities directed us to "blaze" out a State road by his residence leading on to Jerusalem, the City of the great King. So at Gen. xxvi. we "blazed" Gen. xxviii. 13, 14.

"And behold, the Lord stood above it, and said, I *am* the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed, shall all the families of the earth be blessed."

From here we made a great many "blazes," but we will have to refer you to our voluminous field notes, the old Bible, taken on the route, until we come down to where the second one of the three, viz., the Son, took charge of the survey or "blazing" party for a short time; so at Acts iii. 19–25 we made the next "blaze" as follows:

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass *that* every soul which will not hear that Prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the *kindreds* of the earth be blessed."

The Son, in charge of the "blazing" party, was only with us a very short time in going through the wilderness of time. A mob attacked us and the Son was killed. This horrible act of the natives caused a delay in the survey some fifty days. God took his murdered Son home, and sent the Holy Spirit to finish the "blazing." He came and the first "blaze" we made was at Acts iii. 25. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." We encountered a little opposition at a place called Acts xv., the natives here saying that they had already a "blazed" road through the circumcision. This being settled, we got tidings that God's Son, who had been slain in the active discharge of his duties of "blazing" out the "Abrahamic blessing of all nations" road, would come back, having been raised from death, and would take charge of the rebuilding of David's Tabernacle at Jerusalem, that the "residue of men" might follow after (all that have ever lived) and come up upon this "blazed" road to seek the Lord at Jerusalem and worship him.

Next we come to a place called Acts xvii. The head of our "blazing" party had to make a little speech to these heathen sectarians, who did not want any one to go to the city of the great King only over their sectarian road, instead of the one "blazed" out to Abraham. Our head man told them "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"; and that they—the all nations must travel over this great national highway (blessing of all nations) to the city of the great King to worship. Here we "blazed" Psa. lxxxvi. 9: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."

A great howl was hereupon set up as to the meaning of "all." The great majority of the heathen sects avowed that it meant only those of *our* sect, or those who happened to be baptised—not knowing that the baptised go up first to get ready the great reception (for "the conversion of the world"). We went on doing the work of the Master surveyor, and made a "blaze" at Gal. iii. 7–9: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Then showed that the baptised ones were the seed who should have charge of the great Highway "blazed" by God to Abraham, we went on to Gal. iii. 26–29: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise."

We showed them how to become of the promised seed. A few were baptized, and we went on to 1 Tim. ii. 3 to 7. "For this *is* good and acceptable in the sight of God, our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." We made known to the people God's design by this Abrahamic Highway; the 'blessing' of all nations. Here we were fearfully withstood—the people became so violent that from this "blaze" they commenced their violence, and killed many of the "blazing" party. We fled, blazing as we went, suffering fearfully until we came to Matt. v. 35. The city of the great King: "Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King." But our number was so fearfully reduced that only a "few" found it: "Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."—Matt. vii. 14.

We thus learned by our experience in "blazing" this road, that the cause of this loss of life was that as we neared the city a great many people thought that they would set themselves up as "blazers" and make money out of it; and each one of course made a "Theodolite" (a creed) for himself. They had no use for the Old Theodolite (the word of God); it was too old-fashioned for surveying as we near the city, and they commenced "blazing" out a road for themselves, and then made people believe that their's was the easiest road to the city—could have just as good a time as the heathens, but charged them a little to keep up expenses of D. D.'s and entertainments on the road: and before we got to the city we found over 600 surveying or "blazing" parties: and, of course, when we showed them that they must all (including all the dead of past ages) go up to the city on the only authorized "blazed" road, they, the "blazers," withstood us, even unto death, because it would take away from them their occupation—("bread and butter"); and crying against us, thus incensing the people against us so that we had to be perfected through much suffering, as was the Son perfected.

Well, a "few" got to the great city and we sent out this proclamation found in Rev. xxii. 17: "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Then came to pass what one of God's old surveyors said, way back in Isa. ii. 1–5. "The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Now, as all things were ready, the all nations, and families, and kindreds of the earth should be blessed, in having an opportunity to come to a knowledge of the truth as it is in Jesus that they too might have *eternal life*, if they wanted it, before being condemned; then I recollect that the angels had sung of this time—"Good will toward all mankind."

The 600 and odd bypaths were all blotted out, and the great highway was made plain, as it is said, Isa. xxxv. 8: "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*." Hence, a fool could find it, and not err or get lost therein. Now, these "bypath" blazers see their mistake. They now discovered why a "Lord's wise man" (in this world) could not walk in their bypaths without stumbling. Yes, they see now it is true that the blind should lead the blind and they together should fall into the ditch: now we see righteousness and peace covering the earth as the waters cover the sea. And as these blind leaders and followers were now to be lifted out of the ditch and placed in the pure light of the "everlasting gospel" and be tried—restraints were removed for a "little season," the last trial over, God appears, the sea dried up, death and hell destroyed—and eternity ushered in, the great white throne, and the last "blazer" to eternity, is made: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. xxi. 7.

Praise God for his dear Son, the means of grace, and the gift of the Holy Spirit, is the prayer of your unworthy brother,

JOHN S. LAWYER.

Columbus, Kansas, Dec. 10, 1878.

THE BIBLE.

THOMAS J. BOWDITCH, in the Troy *Times*, makes the following statement, which may be of interest to some readers:

The name Old Testament first occurs in St. Paul's second epistle to the Corinthians, written in A. D. 55. The oldest of the Old Testament is the Septuagint, translated into the Greek, according to the tradition of Aristeas, B. C. 277, by seventy-two Jews. The work was undertaken at the desire of Ptolemy Philadelphus. It consists of 39 books divided into 929 chapters, containing 28,214 verses, 592,436 words and 2,727,100 letters. The Old Testament is supplemented by the Apocrypha, which contains 14 books, 183 chapters, 6,081 verses and 152,185 words. The middle book of the Old Testament is Proverbs. The middle chapter is Job xx. The middle verse is second Chronicles, chapter xx., verse 17. The least verse occurs in Chronicles chapter i., verse 1. The middle chapter and the least in the whole Bible is Psalm 117. The middle verse is the 8th of Psalm 118. The word "and" occurs in the Old Testament 85,684 times; the word "Jehovah" 6,855 times, and the word "satan" 34 times. The 21st verse, chapter 1, of Ezra, has all the letters of the alphabet. The 19th chapter of the second book of Kings and the 37th chapter of Isaiah are word for word alike. The same is the case with respect to the last verses of the second book of Chronicles and the first verses in Ezra. In the Old Testament dancing is mentioned twenty-one times, and in the New Testament five time, namely: Matthew xi. 17, xiv. 6; Mark vi. 22; Luke vii. 32, xv. 25, where dancing was an observance connected with worship. The first letter of which we have any record is that written in the Old Testament by David to Joab, directing him to place Uriah in front of the battle. A bad beginning, surely! Angels are first mentioned in the Bible when one pays his addresses to Hagar in the wilderness (over 2,000 years after the creation).

Hugo de Scancto Caro, a Dominican friar nd afterward a cardinal (who flourished about 1240 and died in 1262) compiled the first concordance of the Bible, divided the matter into sections and the sections into under-divisions, and these sections are now chapters. Psalms were always divided, as at present. Rabbi Isaac Nathan, in 1445, introduced regular verses. These alterations have since been much improved. The books of the New Testament, written in Hellenistic Greek, were first collected about the middle of the third century. The New Testament is divided into 27 books, containing 265 chapters, 7,959 verses, 181,953 words and 838,380 letters. The middle book is Second Thessalonians. The middle chapters are Romans, 13 and 14. The middle verse is Acts xvii., verse 17. The least verse is John xi., verse 35. The word "and" occurs 10,684 times. The whole number of words in the Bible, 3,718,665. Martin Luther excluded Hebrews, James, Jude and the Apocalypse from the New Testament, but afterward the entirety were received as canonical.

The words "immortal soul," "deathless soul," "deathless spirit," "undying soul," "disembodied soul," "disembodied spirit," "eternal torment," "eternal suffering in conscious misery," "everlasting woe," "unending torment," "endless woe," "never-dying soul," and all their kindred words are words that never in a single instance are found in the Bible. But from the copious manner in which these words are passed to us from the pulpit and through the press, one would think, without examining the Bible, that it was full of them. The word "immortal" occurs but once in the whole Bible.

The English version of the Scriptures now in use is itself the result of repeated revisions. In the preface to the Bishop's Bible, 1568, a distinct reference is made to early Saxon versions, and there are still extant parts of the Bible in Saxon translated by Bede and by Ælfrice, of Canterbury. The first complete translation of the Bible was made by Wycliffe about 1380. It existed only in manuscript for many years. The work was regarded with grave suspicion, and a bill was introduced into the House of Lords for suppressing it; but through the influence of John O'Gaunt this was rejected. In 1408, however, in a convocation held at Oxford, it was resolved that no one should translate any text of Scripture into English, as a book or tract, and that no book of the kind should be read. This resolution led to great persecution.

The first printed edition of the Bible in English was published by Tyndale, the New Testament in 1526, and the Bible in part in 1532. Tonstall, Bishop of London, and Sir Thomas More took great pains to buy up and burn the impression, but with the effect thereby of enabling the translator to publish a larger and improved edition. The first Bible printed in Scotland was in 1576. The earliest edition of the Bible printed in this country was in the language of the Nonatum (Natic) Indians. The translation

was by one man known as the Apostle John Eliot, who labored as a missionary among the Indians. He was for many years engaged in the labor of translation. It is at all times a task of great difficulty to render the Bible into a foreign language, even if the language is a written one; but in such language as that of the Indians, which was never before written, the labor was gigantic. None but a religious enthusiast such as Eliot would ever have attempted it. The printing of this Bible was begun in 1660 and finished in 1664. The edition was 1,000 copies, of which not more than fifteen are known to be preserved in the United States. Twenty copies were sent to England, in which there was a dedication to Charles II. A second edition of this Bible was called for, and the whole work was reprinted at Cambridge by Samuel Green, the printer of the first edition, in 1685. The work proceeded slowly, as there was but one man, the Indian printer, who was able to compose the sheets and correct the proofs. The Indian title read as follows:

Mamusse wunnetupanatamwe up Biblum God naneeswe Nukkone Testament Kah wonk wasku Testament, &c.

The first English Bible in America was printed in Philadelphia by R. Aiken in 1782. The first German Bible in America was printed in Germantown, Pa., by C. Saur, in 1743. All the books of the Bible in French were first printed in this country in 1815, in Spanish in 1824, in Portuguese in 1850. The first American edition of the Hebrew Bible without points was printed in Philadelphia in 1814. In 1879 there will be completed the entire translation of the Bible into the Japanese language by the Protestant mission of Japan.

The Bible, especially the Old Testament, abounds with obsolete phraseology and with single words long since abandoned. The errors of some editions of the Bible are almost innumerable. In one of the editions of 1611 is the following: "Then cometh Judas with them unto a place called Gethsemane." A folio of 1717 has received its name of "The Vinegar Bible," from a misprint in the heading of the parable of the vineyard, and an edition in 1638 makes the heathen vex the Israelites, not with their "wiles," but with their "wives"; and one in 1640 "rulers" in the wilderness was substituted for "mules."

In St. John's Lodge No. 1, A. F. and A. M. of Newark, N. J., there is an old black letter Bible printed in 1549. This Bible is of Mathews' translation, a folio in the gothic letter, and was used in the ceremonies when General the Marquis Lafayette was made a Mason.

The Book of Job is superior to all of the sacred writings. As a composition it is sublime, beautiful and scientific, full of sentiment, and abounding in grand metaphorical description. The writer may be said not to describe but to render visible whatever he treats of. In the last act, where Jehovah interposes and addresses Job out of a whirlwind to decide the controversy between him and Elihu, is an idea as grand as poetical imagination can conceive. The Book of Job bears undoubted marks of antiquity, as the following astronomical allusion will show. It says, where God is made to say to Job in the style of reprimand, "Canst thou bind the sweet influences of Pleaides?" In the Book of Isaiah there is sweetness in the poetical composition of his sentences. As many people believe in dreams, we shall conclude this article with the first two verses of the thirty-fourth chapter of Ecclesiasticus:

"The hopes of a man void of understanding are vain and false and dreams lift up fools.

Whoso regardeth the dreams is like him that catcheth at a shadow and followeth after the wind."

SUPERSTITION'S PERVERSIONS.

WHERE anything, not in itself moral or religious, is *connected* with religion, Superstition fastens upon that, because it is "worldly," and lets the rest go. Thus, when God's justice is described in scripture as vengeance, to show us that it pursues the offender as sternly as a revengeful man would pursue his enemy, Superstition fastens on the thought of God's thirsting for revenge, and regards sin only as an offence which provokes in God a desire of inflicting pain on somebody. Again, when water, or bread and wine, are made signs of the power of the Holy Spirit, or of Christ's body and blood sacrificed for us, superstition fastens on the water, or the bread and wine, as if they were the things themselves. When a place must be set apart for Divine worship, Superstition fancies that God dwells in that place, rather than in the hearts of the worshipers. When pictures or images of holy persons are set before us, Superstition fastens on the image, as if it were the reality. When rites or ceremonies are used to express our devotion, Superstition makes them our devotion. When prayers have to be said, Superstition makes the saying them, prayer. When good books are to be perused, Superstition makes the perusal, edification. When works are to be done from a good motive, Superstition makes the outward action the good work. When suffering for righteousness' sake is commended, Superstition takes the suffer-

ing for merit; and so in many other instances. It seizes ever on the outward—on that which is not moral; on that which strikes the senses or the imagination—and fastens there; while true religion, on the contrary, calls on us to "lift up our hearts" from the earthly to the heavenly, and use the outward, as a help to the inward.—*Archbishop Whately.*

SIGNS OF THE TIMES.

THE following was sent me to insert in the EXAMINER. It shows something of the present state of the world, and that the elements are preparing to bring on the great catastrophe that is to wind up *human* governments and call aloud for that of the REDEEMER of our race:

The writer of these lines, while traveling West a few days ago, fell in with General Garfield, of Ohio, on the cars, and had a long and interesting conversation with him on the leading topics of the day.

"The future of our country," said he, "is a great problem, and for that matter, so is the future of Europe and of the whole world. This reminds me," he went on to say, "of a conversation I had with a very intelligent gentleman in New York city, a few days ago. He had just returned from Europe, where he had been traveling for two years, and he was in a despondent state of mind over the impressions he had received while abroad. He detailed these impressions at length to me, and in a way that was well calculated to make a systematic impression. It was the prevailing impression among very many of the thinking men of Europe that society there is being undermined by certain irresistible influences. In the first place, it is honey-combed by widespread and still wider spreading infidelity. The Christian religion is no longer a supreme influence over the minds and consciences of the masses. The leaders of thought, the scholars of England, France and Germany, have popularized unbelief, and in France it has passed into a current remark that only women and children are any longer to be seen at church.

"In the second place, there is great restlessness among the masses in regard to the inequalities of society. Why should the few be so very rich and the many so very poor? is the burden of their inquiry, and also of their conversation one with another. This undertone of discontent is visibly growing, and is finding expression through channels that are unsettling the foundation stones of the whole social fabric in Europe. Socialism in Germany, Nihilism in Russia, Communism in France and Chartism in England are all at work, and the masses are being leavened with these principles. Their aversion to kingcraft and priestcraft borders upon revolution. The whole of Europe is volcanic at this time. Immense standing armies are all that repress the outburst. But while they repress it they afford the grievance on which revolution grows and spreads, and becomes more and more irresistible for the final reckoning. It is believed by many of the most sagacious minds that the day of upheaval is not far off.

"But this is not all," said General Garfield, "that my New York traveler said to me. It is believed in Europe that one of those great historic movements of the Mongolian race, that in the remote past have dispersed their people into less densely populated countries than their own, is now preparing. For instance, the Russians, in pressing recently upon the Asiatic borders of their empire, developed by actual reconnoisance a Chinese army, of which they were totally ignorant, two hundred and fifty thousand strong, and armed, too, with all the effective enginery of modern war, including the Krupp guns. These guns have been made by their own skilled workmen, who had been sent to Europe and secretly taught the art, and Prussian officers had drilled their armies in the use of them. No man knows to-day the strength of the Chinese military establishment. All we see or know of what is going on in China is on the shore edges. It is believed that the skeleton for an army of 20,000,000 already exists. It is believed, further, the idea of conquest has once again taken hold of the Chinese mind, and that the great Buddhistic family of Asiatic races can be leagued for not only a wholesale raid upon Europe, but also a descent upon the Pacific Coast of the United States. Such a movement means the possible wiping out of Caucasian civilization. England has mobilized these Asiatics as a defense against Russia's ambition in the East; but, as Count Shouvaloff said, in the Berlin Conference, what if the Asiatics, taught the art of war, should, like the irresistible Turks, once again look down upon the plains of Europe, bearing upon their banners the legend, 'We come, we see, we conquer.'

"Modern war is now a matter of effective arms, and of a simple and reliable commisariat system. The Mongolian race is capable of great personal prowess. Being fatalists, they dare everything for the end they have in

view. Their food is simple, easily supplied and easily transported. Their endurance of fatigue is proverbial. Once organized and in motion they could swarm into Russia as irresistibly as the locusts of Egypt, and upon the Pacific coast of this continent as numerous and destructive as the grasshoppers. Once started, where would they stop? Civilization would retire before them as from a plague. Look at the plague-spots in San Francisco to-day. Nobody lives in them but Chinese. Nobody else can live in them."

At this point General Garfield digressed to speak of what he himself had seen in San Francisco. "I have seen," said he, "in a space no greater than the length and height of this sleeping-car berth, in a Chinese tenement quarter in San Francisco, the home of twelve Chinamen. In that space they actually lived —yes, actually lived most of their time. There they crouched (all doubled up) and there they cooked, ate, slept, and, in a word, lived. They cooked with a little lamp a mess of stuff that they import from China, which, like their rice food, is very cheap, and a mere pittance in the way of earnings on the street, will supply them food and clothes for an indefinite time. A few cents per day is more to them than a dollar to the commonest American laborer. Hence the lowest grade of poor-paid labor retires before them as it would before a pestilence.

"This is not all. They have no assimilation whatever to Caucasian civilization. The negro assimilates with the Caucasian. He wants all that we want. He adopts our civilization—professes our religion—works for our wages, and is a customer for everything civilization produces. Hence (using a figure of physiology) we can take him up in the circulation of the body politic and assimilate him—make a man and a brother of him, as the phrase goes; but not so in the least degree with the Chinaman.

"And this brings me to say," said General Garfield, before leaving the cars, "that one of the great questions that now press upon Congress and the country for immediate attention and solution is, What shall we do with reference to Chinese immigration? We have always refused to citizenize them; shall we continue the treaty under which they are immigrating to our shores?"

ANGLO-ISRAEL.

PROPHECY is fulfilling rapidly before our eyes, and the fact is not observed. We hold that the Anglo-Saxons are Israelites, and that they specially represent the tribe of Ephraim, to whom the birthright was given. Israel was promised an inheritance of vast extent. The promise was fulfilled the other day, as one of the first fruits of the momentous Eastern question. England is the heir, and England is now the ruling power in Asia. The inheritance promised to Abraham has come to us. Egypt with the Suez Canal and the maritime route to India, Asia Minor with Arabia, as also Syria and the rich Euphrates districts, Turkey on both sides of the Bosphorus, together with the road over Persia to the vassal States of Central Asia, are now all under the powerful dominion of Great Britain. This enormous sovereignty over India, Asia, Syria and the Holy Land could come to no people on earth but one. There is no longer any obscurity. "The time of the End" has come. *We* are Israel, and *we* possess the land of promise! Let us watch the sequel with profound and prayerful attention. Events will be speedily developed now. Our faith has not been disappointed. Our hope will be splendidly realized. Thanks to the God of Israel! And the coming of the King of Israel is not far distant now. On all this we must speak more freely hereafter. This is simply a note to call attention to the great theme.—*The Rainbow.*

GROWTH IN GRACE.

SUPPOSE some one should offer to several persons, suffering under a painful and dangerous disease, some medicine which he declared would relieve their sufferings, and restore them to health; it would be natural and reasonable for them to ask for some testimony or other proof, to assure them of this, before they made a trial of the medicine: then suppose them to be so far convinced—some by one proof, and some by another—as to make trial of the medicine; and that they found themselves daily getting better as they took it: they would then have—all of them—an evidence from experience, confirming the former proofs that had originally brought them to make the trial. Just so, different persons may have been led by different kinds of proof to embrace the Gospel; but when they have embraced it, they may all hope for this confirmation of their faith, by the further proof from experience.

But—to use the same comparison—as those persons who had taken the medicine, if they were wise, would be convinced of its virtues, not from its being immediately pleasant to the taste, or from its suddenly exciting and cheer-

ing them up, like a strong cordial; but from its gradually restoring their strength, and removing the symptoms of the disease, and advancing them daily toward perfect health; so also Christian experience does not consist in violent transports, or any kind of sudden and overpowering impressions on the feelings, though such may be experienced; but in a steady, habitual, and continual improvement of the heart and the conduct. And this is the Christian experience alluded to in the New Testament Scriptures; which thus afford an additional internal evidence of these having been written by sober-minded men. For the test they refer to is "a growth in grace and knowledge"—a "bringing forth fruit with patience." "For patience," says St. Paul, "worketh experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—*Selected.*

THE FALL OF BABYLON.—THE MARRIAGE SUPPER OF THE LAMB.

WHAT we now want is for one to say, "Come hither, and I will show thee the judgment of the great harlot that sitteth upon the many waters" (Rev. xvii. 1), for all seeing, apart from his showing, will profit us nothing. What then *did* John see causing him to wonder with great astonishment? "A woman arrayed in purple and scarlet color,* and gilded with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead a name written, "Mystery, Babylon the Great, The Mother of the Harlots and of the Abominations of the Earth." And moreover, "drunken with the blood of the saints, and with the blood of the witnesses of Jesus, sitting upon a scarlet-colored wild beast full of names of blasphemy." (See Alford.) We note the association of harlotry with blasphemy. And well might the seer wonder when it was given him to understand that in her he saw the type of the false church *in all ages*, the seed of the bondwoman born after the flesh, persecuting the seed born after the Spirit; the seed of Cain, who was of that wicked one, and slew his brother because his own works were evil and his brother's righteous; the profane seed of Esau, which, despising its birthright, has ever sought to slay its brethren, the true seed of Israel; the seed of Balaam, who, with the word of the Lord in his mouth, carried covetousness in his heart and taught Balak to cast a stumbling-block before the children of Israel; the seed of Jezebel, who, though Israel's queen, slew the prophets of the Lord and threatened the life of Elijah; and in the church of Thyatira, "calling herself a prophetess, yet teaching and seducing God's servants to commit fornication;" the generation at whose hands shall be required the blood of all the prophets which has been shed from the foundation of the world, from the blood of Abel unto the blood of Zecharias, which perished between the altar and the temple; the stiff-necked and uncircumcised in heart and ears, rebuked by the holy martyr, Stephen, in those scathing words: "Ye do always resist the Holy Ghost; as your fathers did so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One, of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it." It was these who had received the law, but had not *kept it*, that called forth from our blessed Lord that pathetic lamentation: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!" And then it was that our Lord gave utterance to those remarkable words which confirm what we are now saying: "It cannot be that a prophet perish *outside* of Jerusalem."—Luke xiii. 33. (See Alford.) Words akin to those of Jeremiah: "Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents. I have not found it by secret search, but upon all these."—Jer. ii. 33–34. And those of Hosea: "All their wickedness is in Gilgal, for there I hated them (Gilgal the holy place, the place of worship); for the wickedness of their doings I will drive them out of mine house."—Hosea ix. 15.

This is she whose forehead is inscribed Mystery, having a name to live—the name of Israel in ancient and Christian in modern times—but dead, being destitute of the spirit that giveth life, having a form of godliness but denying the power. The mystery of iniquity is that which assumes to be what it is not. About iniquity abroad in the world there

*Simple and unsophisticated minds wonder with astonishment approaching that of John's to see the Roman, the Greek, the Anglican and one or two other Churches, in robing their priesthood, adopting these very colors that seem to denote this woman's livery.

is no mystery; but when iniquity clothes itself in the guise of sanctity, and either creeps into the Church unawares or seeks to impose upon the Church by assumed superiority, what is it but Satan's ministers transformed as the ministers of righteousness, whose end shall be according to their works. Well may she be called Babylon, a synonym for confusion, wherein good and evil are confused and confounded; the Mother of the Harlots, the spiritual harlotry of all ages, professing herself Jehovah's bride while destitute of the Spirit of Jehovah, the bride of Christ while destitute of the Spirit of Christ. In Ezekiel's time they came as the people came, and sat before him as the people of the Lord, with their mouth showing love, but their heart going after their covetousness. In Peter's time they were "spots and blemishes, sporting themselves with their own deceivings, while they feasted in the Church, beguiling unstable souls, their hearts exercised with covetous practices, cursed children." And later still, to John in Patmos, the Son of man describes them as he sees them; in Ephesus, "saying they are apostles, but are liars;" in Philadelphia, "of the synagogue of Satan, who say they are Jews, and are not, but do lie." Thus professing espousal to Jehovah while never divorced from Satan, professing espousal to Christ while never divorced from self, wearing sheep's clothing but inwardly ravening wolves, professing love for God while embracing those who hate him. Is she not well named the Mother of the Harlots and of the abominations of the earth? For all the *six* things that the Lord hateth, yea, *seven* which are an abomination to him, are found in her: a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. If such a progeny is hateful, what must its progenitor be?

But now has come the time for her judgment, as she shall be found upon the earth at the period under consideration, comprising all churches bearing the Christian name which have not the Spirit of Christ and are therefore none of his. Whatever favor the King of Italy might be willing to show the Pope and his cardinals, or whatever favor the Czar of all the Russias might wish to show the Archimandrite and patriarchs, or whatever favor the then ruling power in our own realm might desire to show the bishops and archbishops of our State Church—should we then have one—the *rulers* will be then *overruled*. The power now dominant will be that of a wild beast, "diverse from all that have preceded him, exceeding dreadful, whose teeth shall be of iron and his nails of brass, devouring, breaking in pieces and stamping the residue with his feet, His kingdom shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." For ages the woman has ridden the scarlet-colored beast—the emperors, kings and princes of the earth with whom she has committed spiritual fornication—and the beast with seven heads and ten horns has been willing to carry her *for the service she has rendered to them*. But when God's time shall come to judge *her*, "and avenge the blood of his saints," the beast that has carried her shall grow rampant by reason of her weight, and the oppression wherewith she has in her covetousness and arrogance oppressed the peoples, multitudes, nations and tongues, likened to many waters on which she sitteth. And the ten kings, receiving power as kings to reign "one hour with the beast," shall with "one mind give their might and power unto the beast." In that hour "God shall put in their hearts to fulfil his will," and the ten horns and the beast, "these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh"—*i. e.*, appropriate her revenues—"and burn her with fire."

When this shall come to pass, it shall be seen that "The Lord is a man of war" (Ex. xv. 3), as well as the "Prince of Peace" (Isa. ix. 6), and his appearance as a Man of War must precede his appearance as the Prince of Peace. Let our amiable friends imbued with Peace Society's principles, and dreaming that the world will glide smoothly on to a spiritual millennium, *note this*. Before it can be said, "He maketh wars to cease unto the end of the earth, he breaketh the bow and cutteth the spear in sunder, he burneth the chariot in the fire," it must be said, "Come, behold the works of the Lord, what desolations he hath made in the earth."—Psa. xlvi. 8, 9. When Joel's prophecy shall have been fulfilled, "Beat your plowshares into swords, and your pruning hooks into spears" (see Joel iii. 9–16), *then* Isaiah's glowing words shall be verified: "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they

learn war any more."—Isa. ii. 1–5. But first "the Lord God of Hosts shall make a consumption, even determined in the midst of all the land" (Isa. x. 2, 3), for the destruction of the harlot and the beast which carried her. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father.—Matt. xiii. 41, 42, 43. *Then* "shall he cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.—Isa. xxvii. 6.

But to return. For now shall the overthrow of Babylon be likened to a great city on fire—see Rev. xviii.—when in righteous judgment it shall be said, "Repay to her, even as she repaid, and double unto her double according to her works; in the cup which she mixed, mix for her double. As much as she glorified herself and lived in luxury, so much torment and sorrow give her, for she saith in her heart, 'I sit a queen, and am not a widow, and shall never see mourning.' Therefore in one day shall her plagues come, death and mourning and famine, and she shall be utterly burned with fire, because strong is the Lord God who hath judged her." The beast now rampant, exalting himself above all that is called God, or that is worshiped, sitting in the temple of God, showing himself that he is God, shall abolish all creeds, expel all bishops from their dioceses, all church dignitaries from their benefices, appropriating their revenues, and if "the smoke of her burning" becomes in any sense literally fulfilled, it will probably be the palaces in which they have glorified themselves and lived in luxury, and the cathedrals, ministers and churches wherein they have been enthroned as princes of *the Church*. Well may "the merchants, which were made rich by her, stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come." And may we not add, "Alas, who shall live when God doeth this?" "But in her is found the blood of prophets and of saints, and of all that have been slain upon the earth. Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Thus we have seen the fall and destruction of the counterfeit church on earth. It now remains for us to witness the true Church in the heavenlies, acknowledged and welcomed to the marriage supper of the Lamb.

For after these things "John heard as it were a loud voice of a great multitude in heaven, saying, Praise our God, all ye his servants, and ye that fear him both small and great. Hallelujah, for the Lord God omnipotent reigneth. Let us rejoice and exult, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." "And it was given unto her that she should be arrayed in fine linen, bright and pure, for the fine linen is the righteousness of saints," *made theirs* by his having lived in them, and become manifested through them as their life according to that of the apostle; "I live, yet not I, but Christ liveth in me." And to John it was said: "Write, Blessed are they which are called to the marriage supper of the Lamb." And then shall be seen such a mingling of grace with justice and justice with grace as he whose name is Truth alone could apportion; according to his words to the sons of Zebedee: "To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared by my Father," and concerning those who, unmindful of this country, have desired a better, that is, an heavenly, the apostle to the Hebrews says: "God is not ashamed to be called their God, for he hath prepared for them a city."

A prepared place for a prepared people truly, and well doth it behoove us to give diligence *now* that our calling and election may be sure *then*, seeing that only so shall an entrance be richly ministered unto us into the eternal kingdom of our Lord and Saviour Jesus Christ, the inauguration of which we conceive to be the marriage supper now about to be celebrated. For now will come into force and fullness of meaning the words, "They that were *ready* went in with him to the marriage, and the door was shut."

What then can be meant by the marriage supper of the Lamb? It is well understood to be *the* feast—whether the marriage supper of ancient or the wedding breakfast of modern times—celebrating the nuptials of a wedded pair, a figure with which all men of all ages and all climes have been familiar. High festival is kept for a day, and sometimes for days when such occasions arise, and fleeting as the most perfect joy of such may be—which, alas! is too often marred by some bitterness present or prospective, buried for the time—the joy of *this* occasion shall be not only absolutely perfect, but absolutely sure and permanent as perfect. Bliss in a seven-fold

completeness will then be ours; seeing him, likeness to him, in holiness perfect, in knowledge perfect, in power perfect, with the purest and best of men and angels associated, and lastly, that estate rendered permanent. In what sense we may realize a table spread with bread and wine and rich fruits of paradise, what "eating bread in the kingdom of God," or "drinking wine new with him in his Father's kingdom," or "twelve manner of fruits" yielded month after month by the "trees of life growing on either side of the river," may mean the day must declare. *Only* to see his face and realize his presence will be a feast of joy that will need no festal luxuries to add thereto. He to our then perfected capacity for enjoyment will be meat indeed, drink indeed, a feast of fat things, a feast of wines on the lees well refined. Then shall we sing as never before,

> The banquet that we eat
> Is made of heavenly things,
> Earth hath no dainties half so sweet
> As our Immanuel brings.
>
> The food prepared by heavenly art,
> The pleasures well refined;
> They spread new life through every heart
> And cheer the drooping mind.
>
> A thousand glories to the God
> That gives such joy as this!
> Hosanna! let it sound abroad,
> And reach where Jesus is.

Was it a mere accident or a type that our Lord's "beginning of miracles, when he would manifest forth his glory, that his disciples might believe in him," was at a marriage feast? For now shall he be Master of the feast himself, and turning water into wine, "the good wine kept until now," shall say to the servants (possibly angels), "Draw out now, and bear it unto these my brethren." Was this a mere accident? we ask, or were the six water-pots of stone emblems of six thousand years brimful of sin, sadness and sorrow now turned into joy, in fulfilment of his promise, "Your sorrow shall be turned into joy: I will see you again, and your heart shall rejoice, and your joy none shall take from you"? Yes, they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, and we shall see Abraham and Isaac and Jacob and all the prophets there. All the prophets of the Old Testament from Enoch to Malachi, and all the prophets and apostles of the New from John the Baptist to John the seer in Patmos, and such apostolic succession as his eye has seen, who all along the ages has not left himself without witness, many, many links of which have found no place in the pages of human history. What histories, what biographies will that day reveal! written not by poor short-sighted and erring man of his fellow-man, but revealed in the light of unerring truth, according to God's estimate of his people's service. Then the last service done to him in the person of one of the least of these his brethren shall in no wise lose its reward. What bliss will that moment bring when face to face we shall see him, no longer with visage marred more than any man, and his form more than the sons of men, but all radiant with the glory which he had with his Father before the world began. And then to hear his own sweet voice no longer in complaint saying, "What! could ye not watch with me one hour?" but as the voice of our own beloved Bridegroom in tones of music such as sin-cursed earth could never hear, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom."

Well has it been written, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him;" but since Isaiah's day, by the coming of the Incarnate Son, "God hath revealed them in measure—unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." For then in one grand choir shall we sing the song of Moses, the servant of God, and the song of the Lamb, saying "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of the nations. Who shall not fear thee and glorify thy name? for thou only art holy, for all the nations shall come and worship before thee, because thy righteous acts have been made manifest." And then the refrain of every song of redeemed men, "Unto him that *loveth* us (see Alford), and washed us from our sins in his blood, and he made us a kingdom, even priests unto God and his Father; to him be the glory and dominion for ever. Amen." And then in grander chorus still, the ascription of praise fitted to the lips of angels too, "Amen! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might be unto our God for ever and ever. Amen."

Let *post*-millenarians note here the form of expression this song of the redeemed and risen ones takes: "All the nations *shall* come and worship before thee," showing this their song to be *pre*-millennial.

And now, with title deeds in hand and

wedded to his Bride, the Heir of all things must descend to take possession of his inheritance. In order to which he must gather out of his kingdom all things that offend, and them which do iniquity, must dethrone the usurper Satan, personified in the Man of Sin, the son of perdition, the Lawless One, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. For now at length the promise given at the very dawn of incarnation must be fulfilled: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."—Luke i. 32, 33. The Lord hasten it in his time!—N. STARKEY, in *The Rainbow*.

A NEW YEAR'S OFFERING.

BY LUCRETIA B. LAMB.

DEAR BROTHER: Seventy-eight is in the past now, and we have entered upon seventy-nine. What shall its record be? The prophetic Word reveals this fact that we are nearing events more momentous and grand than have ever transpired on this globe since its formation. Its contemplation fills the mind with awe and reverence, solemnly impressed with the duty and privilege of an entire consecration of thoughts, purposes and actions to him who spake as never man spake. Thus consecrated, dear brother, my highest wish and earnest prayer—ere another New Year dawns upon the world—is that we may see Jesus as he is, and be permitted to wear his likeness and behold without a veil the glory of the Lord! My request for you, my aged veteran brother, ere the light dawned upon the earth this morning, was that ere this year closes I may behold you among the "army with banners," leading a rejoicing company, who have learned from your efforts to believe and obey the truth; while from Him who sits upon the throne rings out in sweetest melody: "Well done, good and faithful servant; thou hast," amid scoffs and scorn, "been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord;" while the responsive hallelujahs and amens resound from heaven and earth and under the earth. This is no fancy picture, but ere long to prove a glorious reality. Every day bears witness to our watchfulness and entire consecration.

82 *Broadway, St. Paul, Minn., Jan.* 1, 1879.

ELDER J. BLAIN, Buffalo, N. Y., is eighty-seven years old. He writes:

Some brethren begin to inquire if I am alive, knowing my age and poor health. By God's mercy I am yet spared, though so feeble as not to be able to walk but a short distance at a time, and that very slowly; yet I have no disease and eat heartily. I hope to see one more spring before I sleep in death. My work is almost done for this age; yet I am blessed with faith that my Father in Heaven is ordering all right. I praise Him for my existence.

I thank God for yet giving you strength and wisdom to write and select articles which give us cheering hope for our race in the "ages to come." Still may your strength endure.

A few friends remember me in kindness, and write to me in my loneliness and decrepitude. I ask brethren not to forget me, nor fail to hold up your hands in your great work in comforting God's people. Yours, in love.

Buffalo, N. Y., Dec., 1878.

JOSEPH LINGLE, Harrisburg, Pa., writes:

"I prize the EXAMINER above all publications I read, and hope and pray it may be continued to send forth the light it contains till He of whom it treats shall come. All the information I get is by reading, as I have entirely lost my hearing."

ELIAB WRIGHT, Bellingham, Mass., writes:

"I have been a reader of your EXAMINER for several years, and your other writings for many years. I am now an old man of eighty. My Heavenly Father has seen fit to give me health up to the past fall. My weight has been about 170 pounds from my youth up; but probably is now 120. In the morning I look upon these bones and ask the question, Can these be clothed again with mortality? I feel to acquiesce in the reply of the prophet Ezekiel—'Thou, God, knowest;' for He will do all things well. I have felt that God cannot lie; have taken this as a motto when I address Him, to address Him as a Heavenly Father; and anything that will contradict a good father is not a revelation of God. And I find the message of our Saviour was that we might become reconciled to God through him. I find to know God aright is eternal life; and that knowledge is yet to be made known to all men. I think none of us will be clothed with immor-

tality till after we have that knowledge. Then it will be 'Glory to God in the highest.'"

DR. R. WILLARD, Haddonfield, N. J., writes: "The EXAMINER still gives good testimony, and I doubt not that the time is near when sober thinkers on God's great and wise plan will think better of it. His purposes preparatory to restitution are fast fulfilling; let us be patient with all men."

REMARKS BY THE EDITOR.—The five preceding letters are all from aged pilgrims; each of them over eighty years, except Bro. Lingle, who may be a little short of that.

It gives me much pleasure to hear from such, and to know they are cheered and comforted by the glorious truth that the Promise and Oath of God to Abraham and his Seed is to be carried out in all its fullness to every soul of the human family, and that the work is not to be confined to *this* age, nor to "*the age* to come"; but will go on in "the *ages* to come," even in "the *endless succession of ages*" (Eph. iii. 21), and this is to be done "according to the eternal purpose, which God purposed in Christ Jesus our Lord" (verse 11); or, as it literally may be read, "according to the purpose of *the ages*," etc.

Some theologians, even professed "Adventists," seem to think that eternity to come is little more than a vast period of *do-nothing*, or a mere relief from all labor. But the Saviour says, "My Father worketh hitherto and I work;" and we may well expect that all who come into harmony with God and His Son will find their chief joy in working "together with" them (2 Cor. vi. 1) in the "endless succession of ages."

Aged pilgrim friends, let us take courage and keep our eyes open to the glorious truth that our hearts are to be made eternally joyful in blessing others who have not come to the knowledge that "GOD IS LOVE," but shall yet drink from that fountain in eternal ages, and praise "GOD and the Lamb," and the great truth be realized recorded in Rev. v. 13: "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth on the Throne, and unto the Lamb for ever and ever."

LOGICAL CONCLUSIONS.

BY ELDER T. T. JENKS.

WE all claim to favor good logic; an argument void of it is pronounced weak and unreasonable. Now, all Adventists believe in the resurrection of the dead. It is, indeed, the basis of their hope. Such will not once question the proof which Christ deduced from what God told Moses at the bush—of the certainty of the resurrection of the dead—and say it is not logical.—Mark xii. 26, 27. Now, if it follows that the dead must live again because God declares Himself "the God of Abraham, Isaac and Jacob," from the fact He is not the God of the dead but of the living, may we not, on the same principle of reasoning applied to other plain Scripture statements, as clearly prove, not only the resurrection of the dead, but probation after, for a portion of Adam's race?

Let me refer to a few Scripture texts:

1. In John i. 9, Christ is called "the true Light that lighteth every man that cometh into the world." Jesus says (John viii. 12), "I am the light of the world; he that followeth me shall not walk in darkness." If Christ is the light of the world, and that light shines on us through the Gospel, as Paul declares (2 Cor. iv. 4), and this "light lighteth every man that cometh into the world," the logical conclusion is as clear as noonday, that as millions of the race have died without this light having dawned upon them, they must be resurrected to behold the glorious light of the Sun of Righteousness; and if they will follow the light will no more walk in darkness.

2. God, by the prophet, hath declared: "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," etc.—Ezekiel xxxiii. 11. Paul, in 1 Tim. ii. 4–6, says of God, "Who will have all men to be saved and to come unto the knowledge of the truth; for there is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." The logical conclusion derived from this Scripture is, God having "no pleasure in the death of the wicked," and "will have all men to be saved and come to a knowledge of the truth," and having given His own Son "a ransom for all, to be testified (to all) in due time," as the largest portion of the race have died without the knowledge of the truth and

the ransom provided, the "due time" for such must be in the resurrection state.

3. The angels said at the birth of Christ, "Behold, I bring you good tidings of great joy, which shall be to all people."—Luke ii. 10. As millions have gone and are yearly going down to death without hearing the good news, I conclude, and I believe it logical, that the joyful news must reach all such beyond the grave with its proffered blessings, without which it would not be "good tidings of great joy to *all people,*" and the angel's message is false.

4. The Scriptures teach us that the condition of salvation is faith in our Lord Jesus Christ. "He that believeth shall be saved; he that believeth not shall be damned." Paul says (Rom. x. 14), "And how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" As countless numbers have never heard the Gospel, and have gone down to death without any knowledge of the way of salvation through faith, the logical conclusion is evident that such must be resurrected and hear the Gospel, with the opportunity of accepting the same through faith and be saved, or, virtually, there has no provision been made for them; God's love for the world doth not include them; neither did Christ die for them, and the texts I have referred to in this article do not mean what they say.

Oh, let us not dishonor God by charging Him with unmeaning professions of love for the children of men. How few see the riches and abundant fulness of the Gospel! Well might Christ say to the great mass of professed Christians, as he said to the Sadducees (Matt. xxii. 29), "Ye do err not knowing the Scriptures, nor the power of God." Oh, that the Lord would open the eyes of his people that they may behold "wondrous things out of his law," is my prayer.

Westfield, Mass.

LETTERS AND EXTRACTS.

FROM ELDER J. S. LAWVER.

BRO. STORRS: Well, the blessed EXAMINER has just put in an appearance again, laden with fruit ripening for the kingdom.

I appreciate your labors more than ever, as they have been striking the keynote, viz: "Vindicating God's character, and his government over the children of men."

First, your long forty-year onslaught on the inherent immortality lie, which had gradually been neutralizing the necessity of a Saviour, and (O horror!) making up the composition of God's character ninety-nine parts devil and one part God!

Yes, you have battled nobly to show that, as ignorance and superstition are the twin relics of barbarism, so is immortal-soulism and eternal torments inseparably connected. Whenever the one dies so dies the other. Then the necessity of getting into the Saviour is seen as the only LIFE-GIVER; and the ninety-nine parts devil are at once dissolved, and then appears "GOD IS LOVE."

Yes, you have shown us that every act of God from the beginning to the present has been an act of love—conceived in love and brought forth in love. Yes, bless God, and shall end in love. AMEN.

Columbus, Kansas, Dec., 1878.

ELD. JOHN FOORE, Kansas, writes: "I have just returned from South West City; had a good time myself and Bro. J. S. Lawver, from Columbus. We vindicated the character of God in as clear a manner as we could, and all the brethren accepted the idea of blessing of "all nations" through Abraham and his seed. We found one advent D. D. who could not see anything but church organization and "world burning." But, thank God, the pathway is becoming brighter and brighter. Oh, I prize the EXAMINER so much! but I cannot get the means to pay for it any longer.

NOTE BY THE EDITOR.—I intend to send you the magazine, pay or no pay, so long as you are willing to receive it, and I am able to publish it.

GEO. L. HART, Unionville, Conn., writes:

BRO. STORRS: I have just been reading another of those flimsy arguments against probation in the future ages by Warren Tefft, in No. 1196 of the *World's Crisis*. After heaping every fanatical act of Adventists upon us he then goes into a truly wonderful argument, as it makes the Lord give eternal life to such as have kept the moral law—as he claims, of course, they have so kept it; which very untrue statement should at once arrest the attention of every seeker after truth. As "the natural man is not subject to the law, neither, indeed, can be," how, then, can a person be saved in or by the law? Let us read his old Jewish fable, exploded by our Saviour when he says, "I am the truth and the life;" and more: "He that is of the truth heareth my voice." Said Mr. Tefft: "If we go back to the Jewish age, all were saved by

keeping the moral law without regeneration or change of heart." How is it that law—making nothing perfect, as the Word everywhere affirms—can give audience to sinners unpardoned? for if the law saves, the Christ is not needed. "Without holiness no man can see the Lord," said the apostle. One would suppose that the Spirit of God had never entered the heart of man before the first advent by Tefft's argument; but the word is too plain: "Holy men of old spake as they were moved by the Holy Spirit;" and without it we are none of His. While God has given Christ our Saviour power over all flesh, he gives eternal life to only those that believe in his name, in this age or any other; and that Jesus tasted death for every man we doubt not, giving "life a ransom for all, to be testified in due time." Our ignorant preachers of salvation by law should learn that the law is a fire that consumes, and only with the ceremonial of the atonement could ancient Israel hope, as it led to the true High Priest, who could make such atonement as could give pardon. How true—all are to know the law of righteousness and an acknowledgment to the death penalty must first be made, and a Saviour is ready to implant a seed that shall produce a new man that can keep the law, as only wilful continuance in evil is sin in the covenant of mercy. Thank God, that while the apostle said when he would do good evil was present—not sin evil; is the incomplete, and God made it, as the Word declares; and it remains for us to say whether we will remain in it or come to good, as evil must be done away in the perfect day, or age of completion, when Christ our Lord shall lead his chosen against the foe of earth. Sin shall, with its agent, the evil, perish in the day of the Son of man, the judgment Executor, and all that choose to go with them will perish.

A Meditation.

BY HENRY DUNN.

"I WILL not leave you comfortless; I will come unto you." Blessed Jesus, how sweet are these words of thine! How worthy of thy exhaustless love! Thou givest us thy Spirit, and in that gift thyself. Too often have I separated this indwelling of the Divine from the incarnation of my Redeemer. Too often have I missed the truth—deep and little understood—that the Spirit dwelling in us, is the Lord. Too often have I forgotten that men can receive this wondrous blessing only through the channel of Christ's humanity—that between the Spirit and the Redeemer there exists a Divine unity. Yet how definite are the words, "If I go not away, the Comforter will not come unto you." And again, "The Holy Ghost was not yet given because Jesus was not yet glorified."

How plain is it, then, that this heavenly gift was to compensate for the absence of the Christ from earth. How plain, too, that it was to benefit the world; for, "when he is come he will reprove the world of sin and of righteousness and of judgment"—a reproof and a conviction leading ultimately, we may surely hope, not to deeper condemnation, but to reflection and contrition. And if it be so, how holy and divine is the revenge our Redeemer takes on the world that crucified him, when he thus repays death by life, enmity with love, and—overcoming evil with good—heaps coals of fire on his adversaries, not to consume them, but to melt.

Help me, O Lord, to discern this grace of thine; and while waiting for thy second advent, enable me to realize the sense in which thou art ever here; teach me to pray that the kingdom, now amongst us in mystery, may soon appear in manifested glory; and while ever hoping for the fulness of eternal life in the world to come, let me ever now possess the blessed assurance that its "earnest" is my own; that the Lord has not left his beloved ones "orphans," that though the world seeth him not, they do continually behold his face, knowing well that, because he lives, they will live also in "joy unspeakable and full of glory."

Letters Received to Feb. 1.

Eld. J. Blain, Esther Tyson, Geo. Atkinson, Hiram Drown, Geo. H. Waterhouse, Dr. B. B. Schenck, G. B. Stacy, Wm. Dunn, T. A. Dean, Thos. H. Verge, Sr., Eliab Wight, Thos. Scott, Wm. Wright, Israel Putnam, Geo. Tilton, Adam Friese, Lucretia B. Lamb, Eliza S. Wescott, Laura Clough, Jonathan Wells, G. H. Reeder, Lottie Hermes, John I. Collins, Christian Hanson, J. L. Knapp, Emma Chandler, Polly G. Pitts, John R. Davidson, O. F. Yale, James H. Jacobs, T. T. Jenks, Samuel Reiter, R. L. Partridge and D. Merrill.

Parcels Sent to Feb. 1.

Thos. H. Verge, Sr., Martha E. Reeder, Wm. Lindsay, Joseph Lingle, J. L. Knapp (Dec. No. sent again), D. Merrill (BIBLE EXAMINERS, vols. 18 and 19 unbound).

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.
MISS H. W. STORRS, Assistant.

INDEX TO SUBJECTS.

	PAGE
EDITORIAL NOTICES	265
THE PASSOVER OR LORD'S SUPPER. Ed	267
LITERAL FULFILMENT OF PROPHECY. Ed.	268
"THE LOST TRIBES OF ISRAEL. Ed	270
A KIND OF FIRST FRUITS. Ed.	270
AN ASSUMPTION OF A D.D. Ed	272
PRAYERS. Spurgeon	272
THE PROMISE AND OATH OF GOD TO ABRAHAM.—No V. Ed.	273
WHAT BECOMES OF DEPARTED SPIRITS. W. Laing	276
A GLORIOUS WORK. Editor Rainbow.	278
THE GLORY TO BE REVEALED. G. Greenwell.	282
HALF HOUR STUDIES OF SCRIPTURE.—No. I. Senex	283
THE TIMES OF RESTITUTION. Polly G. Pitts.	284
A REVIEWER REVIEWED. Elder S. W. Bishop.	285
CHRIST UNDER OATH. Dr. Leask	288
CONVERTED JEWS. D. T. Taylor	290
CLERGYMEN. W. Kellaway	291
EXTRACTS FROM LETTERS	292
TRUE CHRISTIAN LIFE. Dr. Bonar	295
PROTESTANTISM ARRAIGNED—MARTIN LUTHER DENOUNCED. By a Roman Catholic Priest	295
THE KINGDOM	296
FALLEN ASLEEP IN JESUS	296

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, MARCH, 1879.

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EDITORIAL NOTICES.

TO THE FRIENDS OF THIS MAGAZINE: Please remember that this number completes the first half of the volume. Shall the volume be carried on to the close? That is impossible unless the means are furnished that are not yet in my possession. Shall I hear a response from delinquent subscribers and those who intend to aid by donation?

My health and strength begin to show signs of serious decay; and sickness in my family has increased in the past month: but the Lord doeth all things well.

TO CORRESPONDENTS.—It is impossible for me to prepare and publish long articles that are badly written: my present strength will not bear the strain.

If any subscriber fails to receive a number of the BIBLE EXAMINER, please inform me and I will supply it.

THE BIBLE EXAMINER is a Monthly Magazine. *Terms*, $2 00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-Office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

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Any person wishing either volume of the EXAMINER in sheets—that is *unbound*—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, *bound*, can be now furnished at $2 per volume in neat, plain binding; in morocco, with gilt edges, $3.25. Volumes 18, 19, 20, 21 and 22 can be had of me at the prices named per volume.

PAMPHLETS.—The only one I can furnish is the "DIVINE DISPENSATIONS: or, The Divine Plan in the Government of our Race." Price 15 cents single copy; $1 25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "*Postal Money Order*," if you can get one. If that cannot be done have your letter "*Registered*" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed, without registering, as with.

The next best thing to a "Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order.—GEO. STORRS.

LETTERS RECEIVED TO MARCH 1.

☞Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

John Fondey, M. D., Warren Putnam, Robert Steele, J. W. Adams, Jacob Grim, Emily Page, Mrs. Sarah A. Tice, John Marsh, James H. Mills, Charles G. Willey, W. H. Maull, Edwin Phelps, N. D. Wight, S. H. Reeve, Mrs. Lizzie H. Buxton, James Humphrey, John Vanleeke Mrs. P. A. Krise, J. B. Eggleston, D. J. Ellsworth, N. Putnam, Mrs. Mary Mansfield, Adelia B. Danforth, A. D. Tagert, Anna R. Pollock, John T. Cate, Henry A. Troeger, Mrs. Matilda Watson, Dr. W. D. Nelson, George P. Ellis, Joseph Mott, Jr., W. K. Everson, M. D.

PARCELS SENT TO MARCH 1.

Eld. A. M. Smith (2 par.), H. K. Foster, Wm. H. Maull, A. D. Tagert, Mrs. Battersby, W. K. Everson, M D.

An individual in Maine sent for a "sample" copy of the BIBLE EXAMINER, which I sent him. After receiving it he wrote:

"I received the sample you sent me, and was *exceedingly* well pleased with it. It was FAR beyond my expectations. If they all prove half as good, it is well worth the subscription. I have for a number of years believed the doctrine you advocate, and had I known of your magazine I should have been a subscriber. May the love of God abound, and may you be supported in your efforts to diffuse the truth."

REMARKS BY THE EDITOR:—Of late I have had quite a number of calls for "sample copies"; particularly from the Southwestern States. It is a time that old stereotyped theology is being shaken, and thinking men and women are inquiring for light. Will the friends see if they cannot increase the circulation of the BIBLE EXAMINER?

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II : 4-6.

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THE PASSOVER OR LORD'S SUPPER.

"CHRIST our Passover is sacrificed for us : therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Cor. v : 7-8.

It is well known to most of the readers of the BIBLE EXAMINER that I have held the true time for celebrating the Lord's Supper is at the Passover, or at the first full moon after the Spring Equinox, and that it is a *ye rly* remembrancer of Christ's death at that season of the year, and it was at that time He instituted it for such a purpose ; and Paul says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi : 26. It is a memorial by which we manifest our faith in His sacrifice for our redemption from sin and death.

I am not disposed at this time to controvert the subject with those who think it is an ordinance to be used every Lord's day, or as often as they choose ; let each one do as he judges to be proper in the matter; but I have long been satisfied that the anniversary of our Lord's death is the true time, and all other seasons are of Popish origin.

My friend Lederer, our Jewish brother of New York City, writes me : "The Passover night occurs this year (1879) on the eve of April the 7th, the 8th being the first day of the feast of *Matzer*, or unleavened bread."

It may be attended to by single families or by a single individual where his location or other circumstances make it difficult to unite with others. Any believer in the Christ of God is as divinely authorized to consecrate the elements of bread and wine, for the occasion, as any who are styled "Priests" or "Ministers," and it is only a Popish invention to suppose a priest, so called, is essential to consecrate the bread and wine.

The original institution of the Passover was at the close of a series of judgments on the Egyptians, in which all their first-born were to die by the destroying angel, and the LORD commanded Moses and all the Israelites to slay a lamb for each family, and sprinkle the blood upon the two side posts and the upper door posts of the houses wherein they should eat the flesh of the lamb ; and they were to do this that the destroying angel should see the blood and pass over their dwellings when in his work of slaying all the first-born of Egypt that night ; all of which was typical of something in the future, viz., of the LAMB of God, the shedding of whose blood was to be appropriated by *faith* for salvation from sin and the last great calamities coming on the world in the last days of the present age. In this respect I design now only to throw out a few thoughts, founded on the words of our Lord and Redeemer (Luke xxii : 15-18): "With desire I have desired to eat this *passover* with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. . . . Until the kingdom of God shall come."

The kingdom of God will be preceded with great tribulations on the world and on merely nominal professors of religion, who have a name to live, but are destitute of that holiness which makes them dead to the world and alive to God, so as to be his children and heirs with Christ in the kingdom of God. Those who are Christ's by the regeneration, or work of the Holy Spirit, will escape these last terrible judgments, now impending, by being changed to immortality, and with their Lord and Redeemer keep the great Passover in the kingdom of God ; thus secured against the destroying angel sent forth to cut off from the earth those who have rejected Christ as their Lord and Redeemer, and sought salvation by some other means.

The suggestion I have made of keeping the passover by the true Church or body of Christ, in the kingdom of God, while the last great tribulation is going on in the earth is confirmed by the language of Christ in Luke xxi : 34-36. Speaking of those calamities on the earth, he says, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to *stand before the Son of Man*." Then will they keep the great Pass-

over with Christ. Glorious thought. How valueless all worldly honor compared with this. What glory soon to be revealed to the faithful followers of Christ. Let us keep the end in view, and not be entangled with the pursuits of worldly men and women, while necessity compels us to use means for bodily sustenance. ED.

(See article entitled "Clergyman," on page 291.)

LITERAL FULFILMENT OF PROPHECY.

Ezek. xxxvii. 15-28.

(*Concluded from last month.*)

Seventh.—Will the one king be David? This is the only point of difficulty, if it be one, in this interpretation. It is less difficult, however, to admit that David will have a literal resurrection, and reign over this "one nation," than to harmonize the prophecy with any of the previous interpretations. I remark, however, as the posterity of Jacob is one, so the lineal heirs of David's throne are one; and it is in accordance with Scripture usage to denominate David's successor *David*. See 1 Kings xii. 16: "So when all Israel saw the king [Rehoboam, son of Solomon] hearkened not unto them, the people answered the king, saying, What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel; now see to thine own house, David." This address was made to the king of Judah, the lineal heir to David's throne. It is authority, if we had no other, for the use of the name to the reigning king on David's throne. Jesus Christ is to have that throne at the time that Judah and Israel are gathered. See Jer. xxiii. 5-8: "Behold, the days come, saith the LORD, that I will raise unto David a righteous BRANCH, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD, OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the LORD, that they shall no more say the LORD liveth which brought up the children of Israel out of the land of Egypt; but, the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land." Jesus Christ was "born King of the Jews."—Matt. ii. 2. He is a king in the direct and legal line of David; and he is alive to reign; and for any other to reign on the throne of David, Christ being alive, it would be usurpation.

Eighth.—Can the literal posterity of Jacob be multiplied in the land spoken of? See Jer. xxiii. 3: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be FRUITFUL and INCREASE." Also Jer. xxx. 18-20: "Thus saith the LORD: Behold, I will bring again the captivity of Jacob's tents and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them." Zach. viii. 3-5: "Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Thus saith the LORD of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age, and the streets of the city shall be full of boys and girls playing in the streets thereof." Lastly, see again Ezek. xxxvi. 8-11: "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel even all of it; and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall *increase* and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD."

Ninth.—Will there be children among them? This question is answered by the previous, but I wish to compare verse 25: "They shall dwell therein, they and their children, and their children's children," etc., with Isa. xi. 1-9, where under the reign of the "BRANCH out of Jesse's roots," it is said, verse 8, "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." These texts, in connection with those under the previous head, are conclusive that there will be increase by the propagation of children: of course, the "gathered" are men in the flesh, and not the subjects of the resur-

rection, for *they* "neither marry nor are given in marriage." Thus far, then, we find a harmony on this principle of interpretation.

TENTH.—Will they no more be removed? That is—Will they be exempt from another captivity? Here I remark, the term "forever," etc., in Scripture usage denotes the longest period of which the subject is capable to which it is applied. The examples of this are clear and numerous in the Bible. The inquiry now before us is not affected, therefore, at all by their removal to immortality. I will now call attention to a portion of Scripture which is of little value on any other theory than the one I now advocate, viz., Ezek. xi. to xlviii. Under Messiah's reign, and by the restored "one nation" the city and temple described in these neglected chapters, are to be built. In chap. xliii. Ezekiel says: "Afterward he brought me to the gate, even the gate that looketh toward the east, and behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters; and the earth shined with his glory And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and behold, the glory of the LORD filled the house. And I heard him speaking unto me out of the house: and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of the kings in their high places." See also Jer. xxxi. 38–40, "Behold, the days come, saith the Lord, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more forever." Ezek. xlviii. 30–35, "And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures; and three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulon. At the west side four thousand and five hundred, with their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures; and the name of the city from that day shall be, "The LORD is there"; or, "*Jehovah Shamma*," as the margin reads. A very different city from the one seen (Rev. xxi.), both in its dimensions and name.

I now appeal to all sober and candid minds, if the view here taken, of Ezek. xxxvii. 15–28, does not present a harmony that no other view ever has presented? If so, is it not evident the interpretation must be the true one?

It may be proper that I should add a few words on the expression, verse 16, "Judah, and the *children of Israel, his companions*." This expression does not denote the ten tribes, as such, nor the nation of Israel. It will be seen by an examination of 2 Chron. xi., 14–16, and xv., 9, that when the division took place into two nations, some individuals of the ten tribes went with Judah. Though they associated with Judah they were not Judah, but, "the children of Israel his *companions*": these, of course, shared in the fortunes of Judah, and are here reckoned with them. A remark also may be necessary on the expression, "Ephraim, and all the house of Israel his companions." Ephraim was the principal tribe of the ten; and sometimes the whole were spoken of under this general name; here, as the expression in reference to Judah had been made emphatic, including the individuals that had consorted with it from Israel, it was necessary also, to prevent any mistake, to note not only the general name of Ephraim, but *all* the house of Israel associated with the tribe of Ephraim. In verse 19 God says, "I will take the stick of Joseph—which is in the hand of Ephraim, and the tribes of Israel his fellows," which were the other nine tribes, "and will put them with the stick of Judah, and make them one stick, and *they* [not Christians, nor the resurrection elect] shall be one in my hand:" that is, "one nation," as after explained.

CONCLUSION.—This prophecy, in all its

parts, has never yet had a fulfilment. The ten tribes never have been gathered—Judah and Israel never have been made one nation—they never have been united under one king—they never have dwelt in the land without experiencing a removal out of it—therefore, we are to look for the fulfilment of these things as still future, and as certain in their accomplishment. Whether a portion of it will be accomplished before the advent, or all of it after, may be the subject of a future inquiry. ED.

"THE LOST TRIBES OF ISRAEL."

MUCH has been said and written on this subject, and many mistakes have been made by supposing that if they are ever to come to light they are all to be found in the same quarter of the earth. Hence some writers contend they are in the far East; others, that they are all to be found in Western Asia and Europe; others still maintain that they are the Indians of America. All this confusion originates in the idea of the unity of the tribes in one quarter of the globe, so that if it is evident some people in one country give unmistakable marks of Israelitish origin all the tribes must be in the same region also, which is a great mistake. The different tribes may have each a different location in the earth. Without understanding this, and the prophetic utterances concerning each tribe, endless disputes may be the consequence, without satisfactory results. One writer, having found marks of undoubted Hebrew origin in one country—say Eastern Asia—concludes the lost tribes are all there; another finds such marks among American Indians and comes to a similar result; a third finds evidence that the Anglo-Saxons are of Israelitish origin, and his conclusion is of like character, and he writes as if the mystery was all solved and the lost *tribes* were found.

Each of these parties may have some truth, *i. e.*, they may have discovered a portion of the lost ones; but the point to be determined is, to *which* of the ten lost tribes do they belong? It is quite unlikely that when they left Assyria they did so all at once, or all in the same direction. The carrying away captive of the ten tribes did not all take place at one time. About one hundred years after the division of the Hebrew nation—and two nations were formed called Judah (or Jews) and Israel—the captivity commenced. See 2 Kings x. 32, 32. One hundred years later another portion of Israel was carried away into Assyria. See 2 Kings xv. 29. About sixty years later was the final captivity of the ten tribes, so that, in fact, one hundred and sixty years were employed in the work of carrying away captive the kingdom of Israel, or the ten tribes. See 2 Kings xvii. 6–24.

Such being the facts, it is most likely that when the tribes left Assyria some left before the others, and, it may be, went into the far East and are there unto this day. At a later period the other tribes took a north or northwestern direction and may be now found in Europe and America.

It is proper here to say the final captivity of the ten tribes took place about seven hundred years before Christ. The captivity of Judah, or the Jews in Babylon, was one hundred years or more later; and there is no evidence that any intercourse existed between the two nations after the captivity nor during the time thereof. It is most likely the ten tribes had all left Assyria before the time of Judah's captivity in Babylon.

I have been asked, "Are the Anglo-Saxons the lost tribes of Israel?" I answer emphatically, No; they are only *one* of those tribes; and that they are so is as clear as any fulfilment of prophetic utterance; but I do not agree with the attempts made by a writer in England, who endeavors to make so many identifications of them as Israelites, and I think he injures the cause he attempts to support.

A great portion of writers on the subject confound the *whole* ten tribes, as if their destiny was one in all respects. This is a great mistake; it makes confusion and damages the cause of truth.

It is my intention to make some further research on the question and see whether the Indians of this country may not be a portion of, or descendants from, some one of the ten lost tribes, and if the Scriptures and facts do not give some light on the subject. ED.

A KIND OF FIRST-FRUITS.

I HAVE spoken heretofore on the "first-fruits," but the subject is by no means exhausted; it is the basis of God's blessing to the world. Christ, and "they that are Christ's at his coming" (1 Cor. xv : 23), constitute the "first-fruits" of the harvest which is to follow. James, in speaking of believers, says, "The Father of lights . . . of His own will begat us with the word of truth that we should be a kind of first-fruits of His creatures."—Jas. i : 18. Believers gathered out of the ages past and present—having suffered with or for Christ—are the first

fruits and pledge of a harvest of God's creatures," or the mass of the race. John saw these gathered believers in vision, and describes the scene thus:

"And I looked, and lo, a lamb stood on Mount Sion, and with him a hundred and forty and four thousand, having His Father's name written on their foreheads: and I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne and before the four beasts" (*vital* beings), "and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women" (spiritual fornication): "for they are virgins," (unpolluted by the whoredoms of such corrupt organizations as the Harlot woman and her daughters were guilty of;) "these are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being *the first-fruits* unto God and the Lamb."—Rev. xiv. 1-5.

Here is the pure "church of the first-born, which are written in heaven," here is the "Mount Sion" to which believers, of the past and present ages, "are to come."—Heb. xii: 22-23. After the gathering, what next takes place? Let John answer:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice" (which all men everywhere shall hear and understand), "Fear God, and give glory to him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of water."—Rev xiv. 6, 7.

Here is the work of the hundred and forty-four thousand, who "are a kind of first-fruits of His creatures," whom God will employ, when glorified, to proclaim the pure Gospel to the rest of "His creatures" of the Adamic race. There will be no schism in their theology; for these "Watchmen shall lift up the voice; with the voice together shall *they sing*" (the song of Rev. xiv: 3): "for they shall see eye to eye, when the LORD shall bring again Zion."—Isa. lii: 8. That is the time when the Gospel shall be proclaimed to "every creature" in its purity: "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."—Zeph. iii: 9. At that time, when the immortal ones shall "fly in the midst of heaven having the everlasting Gospel to preach," God's promise and oath to Abraham and his seed will have its perfect fulfilment; for these messengers are commissioned to go "to every nation, kindred, tongue and people" with *glad tidings*—the Gospel.

But, says an objector, the proclamation is, "The hour of God's judgment is come." *True:* and what more joyful news ever was heard than that God's *rule,* by His own chosen King, has actually commenced, when ungodly rulers—civil and ecclesiastical—will be stripped of their power, and Christ "shall execute justice and *judgment* in the earth."—Jer. xxiii: 5. Such an event caused a joyful acclaim in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord and His Christ; and he shall reign forever and ever."—Rev. xi: 15

The hour of God's judgment is the hour or period of His reign, in the person of His Son. When that begins, wickedness and oppression, in all its forms, will be made to cease and "the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isa. xi: 9. Then will the tidings of God's love to "the world" be made fully known; and the "due time" will have come when "every creature" shall understand that "Christ Jesus gave himself a ransom for all"; and such as have never before heard this good news, or have been by unavoidable means hindered from knowing that love of God, shall now be blessed with that knowledge which is "able to make wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii: 15.

The hour of God's judgment will be the time in which the whole earth will be brought into subjection to Christ. It begins with the call to "all nations, kindred, tongue and people" to "Fear God, and give glory to Him," and to "worship Him." Impenitent oppressors, and all such as wilfully reject the reign of Christ, will be cut off or destroyed, but "Whosoever shall call upon the name of the Lord shall be saved" (Rom. x: 13); but none can call upon that name till they have first heard of it; for, "How shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard."—Verse 14.

The great work of earth's redemption, then, is in the "ages to come" (Eph. ii: 7); and i is in those ages that "the unsearchable riches of Christ" will be fully manifested, and the innumerable company "which no man can number" who will have "washed their robes and made them white in the blood of the Lamb," shall then appear "before the throne, and before the Lamb," and triumphantly ascribe

"Blessing and glory, and wisdom, and thanksgiving, and honor and power, and might, unto God forever and ever." Such will be the *harvest* gathered by means of the FIRST-FRUITS. ED.

AN ASSUMPTION OF A D.D.

"'Fear not them which can kill the body but cannot kill the soul.' A man cannot kill the soul. But if it is one with the body, any man can kill it. There is no such thing in the universe as a dead soul."

IGNORANT as this D.D. says we are of Hebrew and Greek, I think we know enough to comprehend the fact that he does not possess the attribute of omniscience, and therefore there may be such a thing somewhere in the universe as a "*dead* soul." If he will turn to (Rev. xvi: 3) he will find testimony that "every living *soul* in the sea *died*." Then there must have been such a thing as a dead soul. Should he say, "That means the fishes and whales died," I reply, they were souls, and they died. If he understands Hebrew and Greek, he knows that the principal word in Hebrew for soul is *Nephesh*, and that the only word in Greek for the soul is *Psuche*. In the Hebrew we find the expression *dead nephesh* "dead soul" of not unfrequent occurrence, though our translation does not always suffer that fact to appear, but a D.D. should not attempt to conceal it. The Greek term *psuche* is primarily and properly expressive of life, though our translators have sometimes rendered it life, and at other times soul. Of this Dr. Clark complains, particularly in Matt. xvi: 25-26. If our D.D. maintains a *nephesh* or *psuche* cannot be killed by man, yet he must admit that God is able to destroy both soul (*psuche*) and body; for so the remainder of the text declares, from which he quoted partially. Besides, if souls cannot be killed by men, in some sense, will our friend tell us how we are to understand the record, (Joshua x), wherein the overthrow of certain cities, it is said six times, with slight variations, "All the *souls* that were therein he *utterly* destroyed!" That looks as if men might kill some souls! Will he say, That means he destroyed their *persons*. Agreed. So soul sometimes means person, or personality. Now whose person or personality cannot men kill or destroy? Or, of whose person or personality did Jesus speak in the text under consideration? Was it the soul or person of all men, or of a certain specific class of men? Luke introduces the words thus, "I say unto you, *my friends*"; and Matthew shows that it was in a discourse with the disciples, and to fortify them against apostacy under their coming suffering, that Jesus spake the words under consideration. They express a fact, viz.: That man cannot extinguish their personality, or deprive his followers of life, so as to destroy or deprive them of that future and eternal life which he promised; but that God was able to do both—therefore fear not them who kill the body [deprive you of life now] but are not able to kill the soul (or extinguish your personality); for whosoever shall lose his life—*psuche*—for my sake shall find it." Compare Matt. x. 28, and Luke xii. 4, 5, with Matt. xvi. 25.

The text, then, gives no countenance to the assumption of an entity in man, called the soul, that survives in a state of consciousness when the man is dead; but it does give the glorious hope to the followers of Christ that however they may be tortured by men, even unto death, their personality shall be maintained by God, and they shall be raised up to an endless life at the last day. But it is also a warning that if they deny Christ, and apostatize under their sufferings, God will do that which man cannot do—destroy both soul and body—extinguish their being, their personality—forever: therefore fear him, and not men who have no such power. ED.

PRAYERS.

PRAYERS need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloud by means of oration. He used grand language in very pompous style. And I dare say he thought he was sure of getting piles of coppers by his borrowed speech; but I, for one, gave him nothing but felt more inclined to laugh at his bombast. Many prayer-meeting prayers are a great deal too fine. Keep your figures and metaphors, and parabolical expressions for your fellow-creatures. Use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers are the better; the plainest, humblest language which expresses our meaning is the best.—*Spurgeon.*

To believe in Christianity, without knowing why we believe it, is not Christian faith but blind credulity.

THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. V.

BY THE EDITOR OF THE "BIBLE EXAMINER."

AN OBJECTOR'S LAST RESORT.

AN objector to my view, as a last resort, says: "No man can be revived from the dead without a union with Christ." That is true: but he overlooks a Scripture fact, viz., *Union with Christ is two-fold.* First, Christ has united himself to *the race*, as such. "He was made flesh" (John i. 14); God sent "his own Son in the likeness of sinful flesh" (Rom. viii. 3); "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. ii. 14-16); he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."—Phil. ii. 7.

Such texts are a sample of Scripture testimony going to show that Christ was connected with the race of men, as such, *i. e.*, with all men, everywhere and of every age; for, "the head of every man is Christ."—1 Cor. xi. 3. By which means he was enabled to 'taste death for every man' (Heb. ii. 9); and being "the man Christ Jesus, he gave himself a ransom for all" (1 Tim. ii. 6); and by his death and resurrection he became "Lord both of the dead and living" (Rom. xiv. 9); has the disposal of both dead and living by virtue of his own life, death and resurrection; for, "He is Lord of all."—Acts x. 36. Thus is Christ connected with the whole race of Adam, and is the Seed of the woman that shall bruise the serpent's head, and shall "destroy the works of the devil" (1 John iii. 8), thereby rendering the death which entered into the world by one transgression (Adam's) inoperative to hold Adam's posterity; and so by Christ's one offering of himself he "taketh away the sin of the world" (John i. 29) by rendering death powerless to hold any of the human family, unless they have rejected the LIFE-GIVER; which they cannot do till they have first heard of him. Till that personal rejection of Christ the union, by his taking upon him our nature, remains unbroken, and if raised into life it is by virtue of that relation, and is an act of grace, favor or love: none are raised in a hopeless state.

Such is the first ground of union with Christ.

But there is a second ground of union; this it is which secures the resurrection to immortality, eternal life. This union is by becoming "partakers of the Divine nature" (2 Pet. i. 4); having received the "Holy Spirit of promise" (Eph. i. 13), so that "the Spirit which raised up Christ from the dead shall also quicken their mortal bodies" (Rom. viii. 11), being members of Christ's spiritual body; and hence, like their Head, they cannot die any more.—Luke xx. 36. These are raised incorruptible, immortal.—1 Cor. xv. 52-54.

Thus I have shown, that while union with Christ is essential to revival from death, this union is both human and divine; the latter only securing eternal life and immortality, while the former will secure a revival to all who have not wilfully rejected the LIFE-GIVER. Such as have not heard of him, and never had the means of knowing him, and hence have never severed the human union or relationship with him, are perfectly within the resurrection power of the LIVE GIVER, who is "Lord both of the dead and living"; and as "the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will" (John v. 21); for, "the head of every man is Christ."—1 Cor. xi. 3.

Well might the Apostle say, while contemplating a portion of this subject, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—Rom. xi. 33, 36.

Some, in these days, appear to talk as if they knew and had "found out" that God cannot or will not fulfil his promise and oath to Abraham and his seed, to bless all the families of the earth, because so many of them are dead who never had that blessing or heard of it. Let them remember that what God has promised he is able to perform. "Is anything too hard for God?" Shall his word return to him void, and not accomplish that whereto he sent it? Are his ways no higher than our finite ways? Are his thoughts to be confined to our thinking? Are things impossible to him because they seem so to us? It is time to "put away childish things" (1 Cor. iii. 11), and see if we cannot bear a little "strong meat" which "belongeth to them that are of full age."—Heb. v. 14.

THE QUESTION ABOUT CHILDREN.

The view I now take settles another "vexed question"; it secures the revival of infants, or all such as have died before personal knowledge of God's love to the world. They are revived by virtue of their union to Christ's

humanity, which has never been dissolved; for when Christ returns from heaven he comes as "The Son of man" (Matt. xxv. 31 and xvi. 27); "for the Son of man shall come in the glory of his Father with his angels," etc. He is both the Son of man and the Son of God. As the Son of man he is united with the entire race of Adam, and is the "one" who "died for all" (2 Cor. v. 14), because "all were dead": and those who are not in the dominion of death by a wilful rejection of the LIFE-GIVER, will have the benefit of the union of Christ's humanity, and death cannot hold them till such time as they reject the divine union which is to be preached to "every creature" for their acceptance. All raised by virtue of union with Christ's humanity will be in a probationary state, and to them continued life will be the result of the acceptance of the LIFE-GIVER, personally; and "the second death" will, to them, be the result of a wilful rejection of him.

THE SHADOW AND THE SUBSTANCE.

The law, given by Moses, was "the shadow of things to come; but the body is of Christ." —Col. iii. 17. The law required that a redeemer (Heb. *Gouail*) should be a kinsman, a man of the same race or family, "One of his brethren may redeem him."—Lev. xxv 48. Christ, therefore, must become a kinsman of the race in order to be a Redeemer. For this end he became "the man, Christ Jesus." "Who gave himself a ransom for all" the race, "to be testified in due time."—1 Tim. ii. 5, 6. When that ransom is made known, or "testified" to the ransomed, if wilfully rejected, death takes its course; for, as there is but "one Mediator," so there is but one Redeemer; hence, if the testimony concerning him has come to the knowledge of those for whom the benefit is intended and they despise or reject it, there remaineth no deliverer for them.

This rejection, however, can only take place after the Redeemer's presentation to them or, after he has been so presented to them that there can be no excuse for the unbeliever's rejection of him. Till then death cannot hold one of the race redeemed; they live again by virtue of the connection with "the man Christ Jesus, who gave himself a ransom for all" men, by the virtue and right of his kinsmanship. But "If we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27. Till such wilful sin of rejection of the Redeemer his relationship remains, and life somehow will be secured till the trial of the individual is fairly and fully made. To suppose otherwise is to suppose that the whole scheme of human redemption is a mockery and deception to the vast majority of those "for whom Christ died."

GOD'S PLEDGE.

God has pledged himself that "he will destroy . . . . the face of the covering cast over all people, and the vail that is spread over all nations," and "swallow up death in victory."—Isa. xxv. 7, 8. And he further said: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 8–11.

A "MORTAL RESURRECTION."

The idea of a mortal resurrection for the purpose of inflicting torment (however short a time) and then killing again, is a baseless assumption, having no foundation in the Bible, in justice or reason. The character of such a transaction must ever be looked upon as an arbitrary act of revenge; as unlike God as the act of eternal torment, which justly shocks the reason of all thinking and unprejudiced minds. Neither of these views has any likeness of the God who "so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No revival into life of any man once dead will ever take place except as an act of grace or favor. God has given his "Son power over all flesh, that he should give eternal life to as many as the Father has given him." In order to attain this eternal life, "all flesh" must first "know thee the only true God, and Jesus Christ," etc.—John xvii. 2, 3. In order to obtain such knowledge the "true God, and Jesus Christ" must be made known, as proclaimed to "all flesh," or to all Adam's race; and the Father hath given Christ power over all flesh for this very purpose, and none can fail of that life except by a wilful rejection of it, which they can

never be guilty of doing till the truth is made known to them.

THE TRUTH TO BE MADE KNOWN.

That the truth shall be made known to all men is affirmed in the most positive manner by the apostle Paul thus: "God our LIFE-GIVER; who will have all men live (Syriac): and to come unto the knowledge of the truth." —1 Tim. ii. 3, 4. What "truth"? Let Paul continue: "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6.

Here is the truth which God wills all men shall come to the knowledge of: he "will" have all men "live," and receive this knowledge; for upon the reception or rejection of this "one Mediator" turns the final state of all for whom he "gave himself a ransom." On verse 5 Dr. Bloomfield says:

> "This seems to have reference to what immediately precedes; *q. d.* '[God our Saviour will have all men to be saved and come to a knowledge of the truth];' for he is the God alike of all; and the Man Christ Jesus is the Mediator between God and men, who gave himself a ransom for all. Here it is implied that it is alone by a recognition of the truth as regards God and the Mediator between God and men that we can be saved."

The "recognition" can only be made from having the knowledge of "the truth" to be recognized; and God "will have all men to come unto the knowledge of the truth." Who shall say he cannot or will not do it because it has never yet been done? Is death an insurmountable obstacle in the way of God's will or too mighty for almighty power? Must his will be thwarted because we cannot comprehend the greatness of his power? Are our theories too mighty for God's promise and oath?

On the expression, "And come unto the knowledge of the truth," Dr. Adam Clarke says:

> "The truth, the Gospel of Christ, should be proclaimed to them . . . . and when it is made known, then it is the duty of those who hear it to acknowledge and receive it; this is the proper import of the original word, that they may come to the acknowledgment of the truth."

Dr. Clarke, on the expression, "To be testified in due time," quotes from Rosenmuller as follows:

> "This is the doctrine which is reserved for its own time: the doctrine which in its own time shall be delivered to all the inhabitants of the earth."

So much for the testimony of the learned commentators They, probably, hardly comprehended the fulness of their own statements; but the fulness is in the text, and thereby it is made certain that all, for whom Christ gave himself a ransom, will, some time or other, "come unto the knowledge of the truth"; and, if they accept it, will be saved or have an endless life. But if they reject it they will die for their own sins, and "be as though they had not been."

"IT LEADS TO UNIVERSALISM."

And now what have the opposers to say further? "Oh," say they, "it leads to universal salvation." I deny the allegation; there is no such result necessary from my position. Any doctrine may be abused. The preaching of the doctrine of the abounding grace of God and justification by faith led some to accuse the apostles of teaching a licentious doctrine, saying that they taught, "Let us do evil that good may come." Life believers have had to meet, continually, the cry of "Infidelity," because they rejected the doctrine of inherent immortality. Shall they now take up the cry of "Universal salvation" because I believe and teach that God will literally fulfil his promise and oath to Abraham? Or, in other words, because I believe the Gospel must and will be preached "to every creature," and an opportunity be given to every soul of Adam's posterity to secure an endless life, before they are finally doomed to an endless death, for non-improvement of the grace of God in Christ.

The persons who thus find fault with my position show, conclusively, it is for lack of other and better arguments. I have clearly stated that some will utterly perish and never find eternal life, because they wilfully refuse it on the terms God has offered it: *i. e.*, by faith in or reliance on Jesus Christ as the one Mediator and LIFE-GIVER. No man can come unto God but by Jesus the Messiah; for, says our Redeemer, "I am the way, the truth, and the life: no man cometh unto the Father but by me."—John xiv. 6.

IS OUR VIEW HURTFUL?

I ask, then, What meaneth this bitter opposition to my views of the promise and oath of God to Abraham? Is it because the view is pernicious and will work dishonor to God and evil to men? It certainly cannot be the first; for no doctrine can be more honorable to God or better vindicate the righteousness of his government over the children of men. It cannot work evil to men. Pray tell me

who it can harm? Will it make you love God less? To say that would be to say you do not love him now. Does it give encouragement to sinners to continue in sin because God's grace does so abound? Let all such know their "damnation is just" (Rom. iii. 3); they have "the way, the truth and the life" set before them; and if they "sin wilfully after they have received the knowledge of the truth, there remaineth no more (literally "no other") sacrifice for sin," etc.—Heb. x. 26. Who then is harmed by my view of the subject? It cannot harm the generations who have gone in death; they are past the evil effects of the doctrine, if there be any evil in it. As it cannot work evil to the living nor the dead, even if it be an error, why all this hostility to it, especially among those who have abandoned so many of the traditions of men and profess to be anti-sectarian? What is the root of their hostility? Let them ask themselves, is it not because it interferes with some pet theory that they have espoused and are unwilling to give up or even to modify? If so, what better are they than any other sectarians? What less is it than to claim an infallibility that does not belong to man? Even Paul could say, "We know in part . . . but when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 9, 10. That which is perfect has not yet come; so we may and ought to be growing in grace and knowledge, and not get stereotyped or petrified, but "follow on to know the Lord."

WHAT BECOMES OF DEPARTED SPIRITS?

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Eccles. xii. 7.

THE frequency and confidence in which the assertion is made that Sheol and its Greek equivalent Hades denote, in Scripture, the dwelling-place of separate or disembodied spirits suggests the necessity of once more calling attention to the matter in these pages.

We care not to inquire at present whether these terms have been so used in other writings; what we are concerned with is the use made of them in the Holy Scriptures. And, notwithstanding all that the reader may have found to the contrary in books of the learned and unlearned, we affirm, without fear of successful contradiction, that not in its fifty-one occurrences in the Old Testament is sheol spoken of as the abode of "disembodied or separate spirits." The same is true of hades in the New Testament. So far are the sacred writings from speaking of sheol or hades as the place of the spirits of the dead that, while the terms "spirit" and "spirits" occur about 350 times in the Bible, they are not once used regarding the dwellers in hades. These are rather startling facts, and they seem very unaccountable on the hypothesis that the spirits of the dead abide in hades till the resurrection. Not once in Scripture is the spirit of man said to go to, or to be in, sheol or hades. In presence of these facts we are certainly warranted to deny the accuracy of statements to the contrary by whomsoever made. An undeniable fact speaks for itself.

Moreover, the Scripture does tell us what becomes of the spirit of man at death. This is what is said: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."—Eccles. xii. 7. According to this testimony man's spirit at death returns to *God*—not sheol. It *returns* to God—where it was before it was given, whatever man may say to the contrary. This result of death to man is in exact harmony with the account of his creation. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 7. The dust-formed man was without life, thought or sensation before his Maker inspired him with the breath of life; and so, when that God-imparted breath is withdrawn, or returns to God, the dust returns to the earth as it was, and *the man* is dead. To this fact Job referred when he said, "If He set His heart upon man, if He gather unto Himself his spirit and his breath, all flesh shall perish together, and *man* shall turn again unto dust."—Job xxxiv. 14, 15.

See how the sacred writings distinguish between man and that spirit which at death leaves him and returns to God. "Hence we gather," says Mr. Constable, "that that spirit of man which God takes from man is in reality God's own spirit brought back to its original source." "In death it only returned, went back where it was before God formed the dust of the earth into the figure and organization of man. The spirit which went forth to animate that frame was with God before it went forth." "Man is not the spirit, but only has the spirit of God within him. God may withdraw the loan, and at once sinks into nothingness that life of man which only depended for its being upon the presence of the spirit. This was a truth which the old philosopher, Job, well knew; and therefore he only pledges himself not to speak wickedness 'all the while my breath is in me, and the

spirit of God is in my nostrils.'"* It was because the apostle knew all this that he reasoned—"If the dead rise not? let us eat and drink, for to-morrow we die."—1 Cor. xv. 32. But blessed be God—"As by man came death, by man came also the resurrection of the dead." God has made His Son Jesus "the resurrection and the life"; and those who have learned to trust Him can, in the hour of death, commit to Him the keeping of their lives as unto a faithful Creator.

So David, in prospect of death, confidingly exclaimed: "Into Thine hands I commit my spirit: Thou hast redeemed me, O Lord God of truth."—Psa. xxxi. 5. Commenting on those words, Mr. Constable truly says: "It was because he was redeemed that he was able to commend his spirit into the hands of God, and to call it his at all. God first gave man his spirit in the covenant of creation. Man by sin forfeited his right to this spirit, and in consequence it is at death rendered back by every man to the God to whom it belongs. Redemption restores to the believer his possession of this spirit for life eternal; hence the believer, even when he is rendering up his spirit to God as the forfeit of original transgression, still regards it as his by the covenant of grace in Jesus Christ, and is able to use the very words that Christ used himself—'Father, into Thy hands I commit my spirit.'"

Stephen, when dying, used these words: "Lord Jesus, receive my spirit."—Acts vii. 59. It is worthy of notice that this faithful witness, the first to lay down his life for his Master's sake, commends his spirit to the Lord Jesus, not to the Father. The context furnishes a sufficient reason for this. Stephen saw Jesus looking on. "Behold, I see the heavens opened, and Jesus standing at the right hand of God," he exclaimed. What more natural, then, that the dying disciple should call his Lord, whom he knew to be "The Resurrection and the Life," to take his spirit into safe keeping till he returned to open the gates of hades and set the prisoners free? Stephen was well aware that just "as the living Father had life in himself, so hath he given to the Son to have life in himself, and that, as the Father raiseth the dead, and maketh them alive, even so the Son maketh alive whom he will;" that he is the Prince of Life, and has the keys of hades and of death; therefore, seeing Jesus standing at the right hand of God, it is no wonder that he cried, "Lord Jesus, receive my spirit."

Let the reader observe that in the sacred narrative there is a clear distinction made between Stephen and Stephen's spirit, for the historian tells us that when Stephen had called on the Lord Jesus to receive his spirit, "he (Stephen) fell asleep;" and that devout men carried Stephen to his burial, and made great lamentation over him."—Acts vii. 60; viii. 2. Who was stoned? Stephen. Who fell asleep? Stephen. Who was carried to his burial? Stephen. Not Stephen's spirit. It went to God, who gave it—to Jesus, who will keep it safely, and restore it when he calls his faithful witness from the dead.

These truths are further illustrated and confirmed by the language used by the evangelists, describing the death of our Lord himself. "When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and, having said this, he gave up the ghost (*i. e.* spirit)."—Luke xxiii. 46.

"Here Jesus"—to quote once more from Mr. Constable's *Hades*—"as a man is distinguished from the spirit which was in him; he gave it up; he was separated from it. He was therefore not that which was separable, and separated from him. When the spirit had gone to God, Jesus, the man, was left without the spirit, yet still himself. The spirit of Jesus was not Jesus himself. Jesus is dead; his spirit is gone back to God; his lifeless body hangs upon the cross. Which of the two is Jesus? The dead body, according to the Word of God. 'When they came to Jesus and saw that he was dead.' The lifeless body is called Jesus by his apostle John, and not the spirit which had left him. In the very same way the angels speak of Jesus to the women who came to anoint the dead body. . . . 'Why seek ye the living among the dead? He is not here, but is risen.'"

Jesus died. His spirit went to God. Jesus was taken down from the cross, laid in Joseph's sepulchre, and rose from it alive on the morning of the third day. Such is the language of Scripture. How very different from that of theologians!

Perhaps it may be thought that the words of David, spoken, according to the apostle Peter, concerning our Lord—"Thou wilt not leave my soul in sheol" (Greek, *hades*), support the idea that at death the spirit goes to hades. The supposition contradicts other Scriptures. Stephen saw Jesus standing at the right hand of God, and called on him to receive his spirit. The supposition, moreover, is based on the thought that soul and spirit are synonymous. This is a mistake.

*Hades; or, The Intermediate State of Man. By Henry Constable, A.M. 1st edition, pp. 21, 22.

The late Dr. Eadie, whose deliverance is beyond suspicion of bias in our favor, and whose learning will not be questioned, says: "It is obvious that the argument based upon the idea that Christ's soul went to sheol and his body to the grave has no foundation. The Hebrew does not warrant this distinction. Christ's soul, in such an idiom, is his entire person. Now, what is meant by *sheol* (Greek, *hades*)? It is explained in the second clause. It is the place where corruption is to be seen, the region of the dead; so the apostles understood it. Though Messiah was to die, death's power was to be very limited; he was not to be abandoned to his dark dominion."

This is confirmed by the Lord himself: "As Jonah was three days and three nights in the belly of the fish, so the Son of man shall be three days and three nights in the heart of the earth."—Matt. xii. 40. To say that these words teach that only the body of Jesus, and not Jesus himself, was to be buried is unwarranted and destroys the propriety of the comparison. It was Jonah himself, and not something belonging to him, that was confined in the belly of the fish; and the Lord said, "As Jonah was, so shall the Son of man be." The only difference is that Jonah was alive,* and the Son of man was dead. Yet it was he who was to be three days and three nights in the heart of the earth—not his spirit.

Nowhere in Scripture is *sheol* or *hades* said to be the abode of separate spirits. The Bible never speaks of the spirit of man going to hades at death, or being there between death and resurrection; but, on the contrary, that when the body returns to the earth the spirit returns to God who gave it. The spirit of man is not the man, but a divine gift by which his life is sustained.

These findings are not only true, but very important. They show the false character of prevailing religious sentiments, of the Romish doctrine of purgatory and the invocation of departed saints. They show the unscriptural character of that widespread system of Spiritism which professes to hold converse with departed spirits. But more, and better far, our findings show our ground of confidence for the cheering hope of resurrection from the dead, faith in the promise of the faithful and all-powerful God. He is faithful that promised; and we commit the keeping of our lives unto him as unto a faithful Creator.

Far mistaken are they who imagine that the Christian who believes that "the dead know not anything," and that, but for a resurrection, there would be no future life for the dead, finds himself without hope, peace and joy in the immediate prospect of death. During the last twenty-five years, within his own small range of observation, the writer has witnessed the expression of peace and hope in the hour of death in many cases of brethren and sisters—old and young and middle-aged. The disciple of threescore years and ten, and the tender youth of fourteen, consciously passing away from the sight of those who were to them the dearest of earth—in full confidence and hope of meeting them on the resurrection morn; yet none of these then—some of them never—had any belief in "the survival of the soul." In every instance their only hope of living again was in the return of their Lord to make them alive. And surely that was enough. He is faithful. "He that believeth in me, though he may die, yet shall he live." "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hades and of death!" Is it not much better to rest our hopes on the word of the Lord than on the pleasing fancies of human imagination?—W. LAING, in *The Rainbow*.

[*I have long believed that *Jonah* was in a *death state*, breathless and unconscious, for nearly the entire period he was "in the belly of the fish," and was only restored to life and consciousness by being ejected into the open air. My opinion of the matter is unchanged. —EDITOR OF BIBLE EXAMINER.]

A GLORIOUS WORK.

AN able correspondent writes: "Thinking and guessing must give way to literal and lexical teaching upon the most momentous points of man's nature and future. You must brace yourself and friends up to the conflict, and develop the whole theology of Scripture upon the basis and in harmony with man's true nature and God's revealed character. It is a glorious work, casting that of Luther into the shade."

It is perfectly obvious to all who have escaped from the bondage of brainless prejudice that the work in which we are engaged is profoundly important. Sometimes, in musing mood, we have had a vivid conception of the startling possibilities of its issues. Is it too much to imagine the theology of Christendom purged of its dread paganism, which makes man an immortal rebel and God an omnipotent tyrant, and brought back to the apostolic platform with its exquisite picture of God in Christ reconciling the world unto Himself, not imputing their trespasses unto them? If Christian men were "braced up" to the enormous dishonor done to the Divine character

and government by the pagan dogmas which theology mixes with the doctrines of revelation, neither man nor money nor mental energy would be wanting to do battle with the evil and drive it out of the church and the world with all possible speed. The teachers of Judea crucified Christ; the teachers of Christendom have crucified Christianity. Oh, that those Christians who understand the truth would come to the rescue and redeem their Father's character and government from calumny.

The vital force of Luther's reformation was a weapon chosen from the divine arsenal—justification by faith in Christ. With this he bravely fought for God and men against a gigantic system of fraud and falsehood which had oppressed the nations for ages in the insulted name of Truth. But that potent weapon had been in the book ever since the days of the apostles. The false church concealed the book from which it pretended to draw its authority for inquisition, purgatory, saint worship, Mariolatry, and all the other impostures with which it deluded the world. And we who are to-day pleading for a thorough doctrinal reformation also find that our chief weapon—immortality by faith in Christ—has always been in the Book. Luther's master-doctrine was part of the faith delivered to the saints, and so is ours. The one doctrine is as clear as the other. Justification is by grace through faith in Christ. Eternal life is the gift of God in Christ. Both divine gifts are expressed in the same words.

But now let us think of the momentous fact that the Romish purgatory, if the divine doctrine of life only in Christ were universally believed, would no longer be treated by Protestants as an error, but would be rejected both by them and Roman Catholics as an impossibility. This ghastly, ghostly underworld of purgation through fire supposes a population of conscious, immortal, disembodied "souls." That is to say, it supposes that which has no possible existence and never had. If those to whom immortality is given by union to Christ nevertheless "fall asleep" until his second coming—which the Scriptures most clearly teach—it is very certain that those who die out of Christ, the unholy dead, who have no immortality, either inherent or bestowed, must be entirely and utterly unconscious. That is to say, they are *dead*, literally and absolutely; a fact upon which it would not have been needful to insist, in our efforts to restore apostolic doctrines respecting man, had not false doctrine, invented to fill the coffers of covetous priests, corrupted even language itself, and given to words a meaning the very opposite of that which they naturally and lexically bear. It makes one mourn with very shame over the perversity of those who professed themselves divinely appointed teachers that they have actually compelled language to wear chains of slavery and to say that death means life, and many similar absurdities, by which truth is concealed and the good news turned into a message of terror. This unnatural use of words has "crept" into the theological vocabulary, as the ungodly men of whom Jude speaks crept into the church, vitiating the blessed truths of the Gospel, making God say what "never came into his mind,"* and thus driving the inquirer into a labyrinth of subtilties where he cannot find the salvation and peace for which he yearns. Nothing can be plainer and simpler than the teachings of Scripture about sin and salvation, death and life, if we will accept the words as exactly representing the things of which they speak; but commentators and theologians have found in each term such a multiplicity of "senses" that *the* sense is difficult to discover. While professing to shed light upon the language of Christ and his apostles, they have covered it with a cloud of metaphysical speculations understood neither by themselves nor any one else. We are not bearing false witness, but stating sad truth. We are protesting against the doctrinal errors which have been invented and supported by the arbitrary attachment of a meaning to words which they do not bear for the support of theological systems of which the Bible knows nothing.

Probably it is altogether hopeless to expect harmony of belief until the Lord comes, but some ground in this direction would be gained if Christian men would do a very simple thing—namely, give up in religious thought that which they would scorn as absurd in secular or commercial thought—the non-natural, or mystical use of words. Common sense and the practical experience of every-day unite in teaching us the necessity of giving the right name to the article we wish to purchase from the shopkeeper or merchant. Common sense likewise guides our understanding in reading a book of history or travels, or the editorial commentary in a newspaper on the events of the day. The author or editor says what he means, and we understand him to mean what he says. It is only —mournful perversity of our boasted intelligence!—when we come to that book which, with Divine authority and infallibility, speaks

*Jer. xix. 5; xxxii. 35.

of the nature and destiny of man, that we lose common sense and teach that punishment means probation, destruction means preservation and death means life! In the history of the race, with all its astounding mistakes, blunders and delusions, there is nothing to equal this amazing folly. When God says, "They are dead," how dare we say, "They are alive"? This "speaking against God" has for some time been, and is increasingly becoming, a habit among men whose piety is unquestionable, but who are, without knowing it, swayed by a theory of human nature for which there is no evidence whatever in any region of testimony, physical, mental or supernatural.

And it is here that the theory of a church, or school, or evangelistic system in hades comes in. As a theory it is absolutely without Scriptural foundation. There is not a word in the Bible to give it the shadow of support. The Bible teaches us that we are mortals, that when we die our being ceases, and that without resurrection we can never live again. And, of course, a theory which is contrary to Scripture must be dangerous to men. Tell the man who will not yield his heart and mind to the loving Redeemer that there will be a scheme of probation, evangelization and restoration in the underworld after "the death of the body"—error is fertile in the invention of phrases!—and he will roll his sweet morsel of sin under his tongue and thank you for the delightful gospel which assures him of ultimate safety though he revel in present iniquity.

This doctrine cannot be true. It is self-condemned by the terms which define it. Its lawlessness thunders its doom. Its immorality declares it rotten at the heart. That poor, noisy, empty thing, Antinomianism, the remnants of which still linger in a few dark corners of the island, is a sweet child of heaven compared with this Protestant delusion of reformation in hades. We understand the nonsense of "indulgences" in Popish regions. The thing is profitable as an article of merchandise to the holy men who sell, whatever it may be to the simpletons who buy. But we do not understand the modern Protestant purgatory which proclaims deliverance after death to men who rejected salvation whilst in life. It appears to us irrational and unphilosophical, whilst we are certain that it is anti-Scriptural and glaringly immoral. Preach a post-mortem salvation, and if the Spirit of God does not graciously counteract the delusion, your hearers will adopt hades as the most agreeable road to heaven. Alas! that we should be compelled to write thus, but fidelity to God and conscience and love to men make it imperative. We have narrowly noticed the doctrine of Universalism, and its younger sister, partial restoration, in England and America, and the result is, let the servants of Christ denounce both with holy vehemence!

We may not dismiss this part of our subject without an expression of unfeigned surprise that some writers who have rejected the error of man's natural immortality nevertheless teach evangelization and recovery in hades. Terribly delusive as this subterranean gospel is, there is no difficulty in seeing how it commends itself to the humanity of men who believe that every human creature possesses a "never-dying soul." We sympathize earnestly with the humane feeling that recoils—and which, we boldly say, God himself has taught to recoil—from the idea—we do not say conception, because the thing is altogether inconceivable—of suffering protracted through endless cycles of time, for which we generally use the awful word "eternity." If we believed the dogma of immortal souls we should—under the pressure of moral and mental necessity, under the impression that justice would be outraged by endless woe as the penalty of, say, seventy years of sin, and, above all, under the holy conviction that our heavenly Father's character must be vindicated from the terrible aspersion of implacable tyranny—we should, I say, cry aloud, pray earnestly and call the intelligent universe to join us in the agonizing petition for universal restoration! But there is no need for this distress in relation to men, for they are all mortal by nature, or for the loyal anxiety for the Divine reputation, for that is safe in the estimation of those who know the truth, and will continue to gather fresh lustre and glory through all the ages, "forever and ever!"

But how writers who see clearly that man is destitute of inherent immortality, and that "eternal life is the gift of God in Christ," can plead for the Protestant purgatory, this "evangelization in hades," is to me altogether inexplicable. What does it, what can it mean? There is no mystery about a "never-dying" or "immortal soul" existing after "the death of the body"; in other words, if this imaginary entity be deathless it can and must exist, although we are altogether ignorant of the mode or conditions of its existence; but the survival of a mortal soul after "the death of the body" is a thought for which we have no mental lodging. It may be possible, it may be true, but to us it is neither. So far as we

are concerned, it is simply an intellectual blank. We affirm fearlessly and logically that if "disembodied souls" can live anywhere for even the short period that we dwellers on the world's surface call a day, they can live forever. Men who teach that all souls are by nature immortal, and that therefore God, who is Love, will redeem them all through the fires of purgatory or of hell are consistent with themselves, though in error on both sides of their doctrine; and men who teach that all souls are by nature mortal, and that salvation in the intermediate state will reach those of them who were not saved whilst in the body, are inconsistent with themselves as well as in error regarding "the intermediate state."

But what a cloud of thick darkness all this time hangs over the work of our blessed Redeemer! LIFE ETERNAL ONLY IN HIM! Understand these words and the fog vanishes from the theological region as it does from hill and dale when the sun ascends the heavens. But it is here that our grand difficulty confronts us, the very citadel of orthodoxy, with its troops and cannon. In Luther's day the nations were sick at heart from the immorality and tyranny of holy church, and myriads who durst not whisper their convictions prayed in their hearts for victory to the reformer. The Church was so shamefully and notoriously corrupt that the world was ashamed of it. All this silent influence helped the reformation. "But we are Protestants and reformed. We are clean escaped from the errors and corruptions of the days of Tetzel. You cannot bring any charge against us of concealing truth or teaching unscriptural doctrine. The Bible, open to every man, is our text-book and standard, and our honesty and morality are unimpeachable, the world being witness."

Just so. It is the old cry, "The temple of the Lord are these," that makes it so extremely difficult to awaken the Church at large to the fact that she may be wrong on one or two matters of extreme importance, casting suspicion upon the rectitude of the Divine Ruler, both in relation to justice and mercy, and obscuring the good news with a cloud which makes the multitude shrink from it as anything but a message of unmixed mercy. It is this assumed doctrinal perfection of the orthodox churches that makes so painfully difficult the task of convincing them that natural immortality and endless suffering are twin falsehoods, grievously dishonoring to God and a stumbling block to men. But, the Lord graciously upholding, we do not mean to shrink from duty notwithstanding the obloquy and ostracism which it involves, for this work has been assigned to us by the beloved Master, in whom alone is eternal life, whose approbation is splendid wages, and, in the words of our correspondent, it is indeed "A GLORIOUS WORK."—*Ed. Rainbow, for January.*

REMARKS BY THE EDITOR OF "BIBLE EXAMINER."

The general character of the foregoing article is in harmony with the views I have promulgated from the outset of my present position; and, indeed, ever since I first came out against *inherent* immortality and endless torment," in 1840.

My faith has been unshaken in the fact that the dead *are dead;* that there is no *consciousness* in the death state; that "there is no work, nor device, nor *knowledge*, nor wisdom, in *sheol*, whither thou goest."—Eccl. ix. 10. "The dead know not anything," verse 5. "The dead praise not the Lord."—Psa. cxv. 17.

When my friend, DR. LEASK, therefore, speaks of the doctrine of salvation being preached to men in *hades*, or the death state, as being held "in England and *America*," I am not disposed to believe he includes myself and those who entertain the same views; but some may think he does. I understand him to include only those who hold to a *conscious* state in death and the preaching of the Gospel to them in *hades*.

I know not of a single individual "*in America*" who holds to the doctrine DR. LEASK condemns. There may be such, but I have no knowledge of any, nor any fellowship with that view; nor with the view that any who have had the knowledge of "the only true God and Jesus Christ," which "proclaims deliverance after death to men who *rejected* salvation whilst in life." I do not believe in any "*subterranean* gospel."

I do believe that the Gospel is to be proclaimed "to every creature"; and if any of the human family have been deprived of it by unavoidable circumstances in this life, it will be proclaimed to them, *not* in *hades*, but, after their revival, by the resurrection from the dead at the voice of "Jesus Christ, who gave himself a ransom for *all men*, to be testified in due time."—1 Tim. ii. 5, 6. God's *time* has not yet come to all men, but it will as surely as that He "cannot lie," nor make *oath* to a lie.

THE GLORY TO BE REVEALED.

[*Continued from February.*]

THE Father would not permit his face to be seen in ages of imperfection. Hence he taught Moses that no man could see his face and live; and putting him into a cleft of the rock, he permitted him to behold his back-parts—the trail of retiring splendor. Yet there were visions of a man—from time to time, as Angel of the Presence, or Captain of the host, or Lord over cherubim or seraphim—seen by Isaiah and Ezekiel. We shall not be far astray if we declare that the person seen, by flesh or in the spirit, was he whose goings forth have been from of old, even from everlasting, or the days of eternity. When finally revealed, not as *Angelus Redemptor*, but as the man Christ Jesus, he could say to one who, like Moses, desired to see the Father, "Have I been so long with you, and hast thou not known me? he that hath seen me hath seen the Father." The character of sinless purity, the words and works of power and glory, revealed a Divine One whose abode was in heaven, and who was one with the Father.

2. "The Scriptures speak of the fulness of the Godhead, of the riches of the glory of God. They call him the Father of glory, and apply to him other similar names. Into this very glory Jesus has entered; this fulness of God dwells bodily in him. From the glory of the exalted Christ we may therefore infer the glory of God. Biblical realism has its roots here—the realistic conception of spirit, instead of the idealistic and spiritulastic one which prevails in philosophy and theology. Spirit in the biblical full sense of the word, is not simply being, not even mere perceptive or thinking being; it is personality which is self-moved, and which, in the fulness of power, manifests its life and assumes form: so that spirit and a higher bodily or a glorified nature, do not exclude but include one another.—1 Cor. xv. 44; 2 Peter i. 4. This conception of spirit is true, above all, of God, whose self-revelation in the fulness of his powers, the Scriptures describe mainly by the word 'glory.' 'It is a fact on which the whole revelation rests that there is above this visible world another world; a kingdom of God which was in existence even at creation, a perfect spiritual world, a world of light, life, and love. This is the ideal world, which is, indeed, rather the true and real world.—Luke xvi. 11; Heb. viii. 2; ix. 24. There reigns in it a purity, holiness and harmony of life, compared with which our life in the flesh is darkness and death. There is therefore a fulness, power and blessedness of life, compared with which our present life on earth is poverty and weakness, and such a life is in its nature eternal; such a kingdom is one that stands firm, immovable, indestructible, glorious in undecaying bloom and beauty."

3. Doubtless the author is right, and it is likewise true that the Beloved of the Father was the chief glory which could be revealed from that high dominion. As the brightness of the divine glory, as the express image of the invisible God, he has been here to charm us into love and life, and train us for a more unveiled and sublimer revelation. The old distinction between heaven and earth shall come to an end when the King and the City descend, and the Shekinah glory burns out in sovereign splendor among glorified immortals. The fair and lovely and fragrant things in the visible are employed in Holy Scripture to set forth the perfections of our Lord; for though they be perishable, there is something in them of exquisite beauty and grace, faintly representing our life. He is the Rose of Sharon and the Lily of the Valley, but with bloom and fragrance unfailing. But in other departments of nature there are elements, ordinances and orbs which are splendid without being frail, which appear to be enduring, and may be so, depending upon the will of God. Our Lord is both the Morning Star and the Sun of Righteousness, with brighter beams than either. As a rule, the things which have intrinsic value and endurance, have likewise external radiance — the sun and the constellations, the silver and the gold, the jasper, the sapphire, and the diamond. When God, who in his essence is pure spirit, assumes form, that form is the human, for man was made in the image or likeness of God, and when his essential holiness becomes objective, the necessary revelation is glory. His holiness is invisible glory; his glory is visible holiness. The holiness of God is truly the sublime and indestructible reality which underlies all moral law and all responsibility, all imperishable truth and goodness, all foundations of realities or possibilities of higher life; and as it is the deepest and firmest reality, it is likewise when suffered to come into external manifestation—the most glorious and resplendent. The purest gems, the stones which burn like fire, the brightness of the morning star, and the splendor of the sun are all beggarly when compared with the glory of his unveiled countenance. We shall need no sun or moon when the holy light of

his face rests upon us, nor shall we need to be covered in any clefts of the rock until the supreme glory passes by. There will be open vision without veil or cloud in Jerusalem, the city of the golden.

4. From the first to the last work of the Lord, his holiness was the root of his glory, and his glory was the instrument of his power, though never permitted to come into full, triumphal, flambeauant lustre, except on the holy mountain. Crowned with light and power, and attended in glory by the greatest ones of the preceding dispensation, that revelation was verily a rehearsal of kingdom power, majesty and glory never to be forgotten. Hence there were a few chosen witnesses not permitted to "taste of death" till they beheld the Son of Man "coming in his kingdom."

5. The consideration of the whole doctrine places the reality of personal holiness in the most impressive light. There are persons in the world still encompassed with disease and mortality, and by no means sure that they will not sink down under the iron mace of death. Yet they have full assurance of future glory and power, of a reign in life eternal. In them, as in the Master and Lord, holiness is the invisible glory. Were there not obstructions, which can only be removed by the presence of the Lord, their true glory would shine out even now, and it would be manifest to what family they belong by visible spendor and power. But though the outward may not be seen, yet the transformation is surely advancing—from glory to glory; and every victory over sin and satan is another pledge and assurance of more lustre and majesty in the age of unveiling. In proportion to the holiness such will be the glory, and as the volume of glory, such will be the power and dominion.

6. In the kingdoms which have only an earthly history—which are born, and live and die here, and are lost in the ruins of time—we could not seek or find power without losing spiritual lustre. But how sweet and gracious it is, that while by prayer, humility, reverence and self-denial we gather inward spiritual grace, we are likewise growing into the inheritance of substantial power and glory in the kingdom which is everlasting. There is nothing visionary about it, it is no cloudland prospect, but the political power and regalism is as sure as the life and the blessedness.

7. We can easily understand why the unholy must perish. Where there is spiritual preparation, by new birth and supernatural advancement, a life growing up in God—the revealed glory finds plastic material, and falls upon it sweetly in quickening and transfiguration. The power of the holy light transforms and glorifies into its own nature.

But where there is only the corrupt flesh and the alienated soul, all naked and defenceless, the glory is an unquenchable fire which burns to the destruction of the ungodly. The necessary, the inevitable doom is "everlasting destruction from the presence of the Lord and from the glory of his power."

Of what prime importance it is, then, that we should work *out* what God is working *in*—attaining the holiness where that perfect love can reign which casteth out fear, that we may have boldness in the day of judgment.—G. GREENWELL, in *The Rainbow*.

HALF HOUR STUDIES OF SCRIPTURE.

NO. I.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

GLORIOUS truths are taught here! God's *unlimited* love for a perishing race led him to send his dearly beloved Son into the world to suffer, die, and be raised from the dead as the LIFE-GIVER—as "a ransom for all" (1 Tim. ii. 6)—that "whosoever" believeth on him should not perish. We are forced to believe in the universality of God's love from the fact, plainly revealed in the Scripture, that he is an *impartial* being, and also from the language used in this passage. We must believe that the expression "*the world*" meant all men—the whole race of Adam, irrespective of age, color, nation, or condition; otherwise we do not know that his love embraces us. When we cannot determine whom his love does embrace, we are left, as it were, upon a broad sea of uncertainty, without compass or chart to guide us into the haven of everlasting rest.

The term "whomsoever," as well as the expression "the world," clearly shows the universality of his love in the gift of his Son. As God's love for the world embraced all men, we must conclude that the privilege, or opportunity, of believing on the Son to everlasting life will accordingly be given to all men. To limit the meaning of the term "whosoever" to embrace only some particular class of the human race, we must also limit the meaning of the expression "the world." To do this involves us into an irreconcilable conflict with one of the clearest revealed attributes of God's character, that he is no respecter of persons, is *impartial* in his

dealings with the children of men, and *immutable* in his purposes.

Then look at the grand *design* of that gift! It was to save all from "perishing" who would "believe" on the Son. Here "perish" and "everlasting life" are placed in contrast. Christ came to save mankind from perishing; an everlasting life—an eternal abode with God—is the blessed boon to be obtained by believing on the Son of God. You may have it, I may have it, the whole world may have it if they will. SENEX.

February, 1879.

"THE TIMES OF RESTITUTION."

BY POLLY G. PITTS.

O! OUR blessed God, we do bless Thy holy name for thy wonderful works to the children of men. Again we are made glad by Thy stately goings, and Thy marvelous works in these last days; and in the opening our eyes to see so plainly that the signs are thickening around us that our Lord and Saviour is at hand. While meditating on God's word, and his long-suffering and mercy to the children of men, my thoughts turned on the preaching of Peter on the days of Pentecost, and with what demonstration and power he convinced the hardened Jews of their sin in denying the Holy One and the Just, and desiring a murderer to be granted unto them; and killed the Prince of Life, whom God hath raised up from the dead; whereof we are witnesses, etc. But Peter says, "And now, brethren, I know that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Have not the times of restitution commenced? Let us see. We will take the prophet Ezekiel on the restitution of Judah and Israel—Ezek. xxxvii.: "The hand of the LORD was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones hear the word of the LORD. Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." . . . . "And when I beheld, lo, the sinews and flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army. Then he said unto me, son of man, these bones are the *whole* house of Israel; behold they say, our bones are dried, and our hope is lost; we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall *know* that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live." (O! bless the Lord for the gift of His holy Spirit, which is life; O! give me thy blessed Spirit, every moment to guide me into the living truth), "and I shall place you in your own land: Then shall ye know that I the LORD have spoken it, and performed it, saith the LORD." Is not this the beginning of the restitution?

Let us see what Paul says about it. In Rom. xi., when writing under the influence of God's holy Spirit, he says, "Behold therefore the goodness and severity of God on them which fell severely; but toward the goodness" (that is the gentile church), "if they continue in his goodness; otherwise thou shall be cut off. And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again." Then Paul reasons with the gentiles thus, "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a

good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" After reasoning with them he says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the gentiles be come in. And so *all* Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (See Is. lix. 20, 21.) "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of thy seed's seed, saith the LORD, from henceforth and for ever." Amen; bless the LORD.

Oh, who can say, in the face of all God's holy words and promises, that there is no probation, after the Redeemer comes and turns away ungodliness from Jacob? For "this is my covenant unto them, when I shall take away their sins." (See Jer. xxxi. 33, to the end of the chapter.) And as Paul goes on to say, "This is my covenant unto them, when I shall take away their sins; as concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance." (Bless the Lord for that.) "For as ye in times past have not believed God, yet have *now* obtained *mercy through their unbelief*": (mark this) "even so have these also now *not* believed, that through your mercy they may also obtain mercy." When? ANS. When the Deliverer comes, and the fulness of the gentiles have come in. Where are they now? Truely we can say, in their graves in the dust of the earth, but our God has promised to open their graves and bring them into the land of Israel. See Jer. xxxii., beginning at the 37th verse: "Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God; and I will give them one heart, and one way that they may fear me forever, for the good of them, and their *children after them*: and I *will* make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." Amen. And if our God does this for Israel after the Deliverer comes, shall not his love through Jesus, give every creature, in due time, the knowledge that Christ tasted death for every man, and that he is the way, the truth and the life?" Yes; and let all holy beings say AMEN.

May God bless the BIBLE EXAMINER and its Editor and contributors, and all its readers, for to me it is full of good things.

Fredericksburg, Iowa, Dec., 1878.

A REVIEWER REVIEWED.

BY ELDER S. W. BISHOP.

ONE of the editorial board of a religious paper in reviewing an article written against the non-resurrection theory uses Rom. v: 12, after this manner. He says in the passage of Scripture that the brother quotes Paul says, "So death passed upon all men, for that all have sinned."

The brother says that death passed upon all men because they partook of Adam's fallen nature. Paul makes it a personal transgression, and one for which the person pays the penalty; and our brother makes it a transgression of one (Adam), for which all pay the penalty. Paul makes it clear that by one man sin entered into the world, and death by sin; not that we all die directly for Adam's sin, but that death is the result of sin. Adam introduced sin into the world; we all sin; hence we all die." If there is anything in the above paragraph that is tangible, anything that can be understood, it is this: We die; die what is termed a natural death; die the death brought into the world by Adam's sin, as the direct penalty for our personal transgressions. That is what the paragraph reads, and that is what the writer believes if he understands the meaning of the words he uses. I wish to notice what are the only logical conclusions from such premises.

1. If that doctrine is true, and the old score of sins is canceled, justice demands that we should not die. Can we stop sinning? Let the word of the Lord settle the question. My first text is Ezek. xviii: 21-22: "But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in

his righteousness that he hath done he shall live." This text tells the whole story, and that too in unmistakably plain language.

Again, John i : 7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sins." V. 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." One text more will suffice—Titus ii : 14: "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." I thus prove that all who embrace the offered salvation through Christ, will in this life be made absolutely free from all the guilt of sin, through the pardoning love of God, to all who believe on our Lord Jesus Christ.

When we are "made free from sin," and have "become servants of God," and "have our fruit unto holiness," I ask, are we still subject to the penalty for that sin which God has pardoned? When through faith in Christ, and his atoneing blood, our sins are all covered, and God remembers them no more against us, will he inflict the penalty for those sins upon us just the same? What would you think of that governor who should issue his pardon in favor of the man doomed to die, and all the time after that act, hold the penalty of the broken law threateningly over his head, and after the lapse of days or years decree the infliction of the death penalty upon the pardoned man? Would not all his talk about pardon be mockery of the most cruel character?

Most surely if the death that all men die, is the penalty for personal transgression, none but the unrepentant, and unforgiven ought in justice to die. All do die, both good and bad; therefore the death we now die is not the penalty for personal transgression.

The penalty of the law given to Adam is not eternal death, and cannot be in the nature of things. I am told that the result of the Adamic sin would have been eternal death if God had not arranged a plan to save him out of it. Well, what of it? That same arrangement fixes the penalty of the Adamic transgression to be temporal death, instead of eternal death. Mark, that plan was laid before man had sinned; yes, before man was created. Christ was "a lamb slain from the foundation of the world" (see Rev. xiii. 8). When Christ came into the world, he is declared to be "the lamb of God, that taketh away the sin of the world" (see John 1, 29). He was that by the divine arrangement, by that arrangement that was decreed by an infinite God from the beginning. The one great difficulty with the man I am reviewing is the difficulty into which many fall in the investigation of the divine plan. They talk, and write as if God, in the first arrangement, in the trial of Adam, merely entered on an infinite venture, and that venture proved a failure, and a supplementary arrangement was inaugurated to save a little out of all that was lost by the first venture! They forget that, "Known unto God are all his works from the beginning of the world" (Acts xv. 18). It must cause a fearfulness in the hearts of those people who limit the knowledge of the "Holy one of Israel," and claim, virtually, that he has made mistakes, and has been disappointed in the past; lest by same slip, or some unforeseen contingency, the whole thing fail at last. I worship not a god that is liable to mistakes. With the God of revelation "There is no variableness, neither shadow of turning."—James i. 17. He knew when he put the man in the garden that he would transgress, and he made this arrangement according to that knowledge. There was no failure, or change of purpose with the Almighty, on account of Adam's sin, the arrangement was all made, in its perfection, before man was put on trial. God arranged, at the outset, that Adam's sin should not result in eternal death. All this talk about *ifs* and *ands* is outside of the divine plan, and is purely human. I repeat, the penalty of the Adamic sin is not eternal, but temporal death.

2. If the loss of this present life is the penalty for personal transgression, why do infants die? They have not sinned *personally*. It is true, nevertheless, that they have been dying for near six thousand years, and every one that has died has proved the notion advocated by the man I am reviewing to be wholly fallacious. God is an infinitely wise and just judge, and he will not inflict the death penalty on unoffending infants and children. Even in our imperfection of judgment we would be horror stricken to know that an earthly judge has doomed a child of one year or of six months to the gallows, because by some inadvertent act he had killed somebody. Still our friend's theory says that an infinitely wise God inflicts on unconscious innocents, millions in number, the penalty of a law that they know nothing about; a penalty that is decreed against actual, personal transgression only. Away with such incongruous attempts at manipulating the divine plan into a humanitarian theological system.

It is not at all strange that the fifth chapter of Romans should seem to non-resurrectionists to need fixing over. It is evidently in their way. Let us look at it. Paul does not say singly that "sin entered the world and death by sin." Here is what Paul says: "And not only so, but we even boast in God through our Lord Jesus Christ, through whom we have now received the reconcilation."—Rom. v. xi. Why do you thus boast Paul?

Vs. 12: Because, or, "For this reason—as through one man sin entered into the world (in whom all sinned), and through sin death, and so also, death passed upon all men. See EM. DIA. The above is the literal reading from the Greek text, and fixes the matter unmistakably sure, that the only way we sin as brought to view in this text, is in him—in Adam. There is the point of starting, and it is this sin in Adam alone that the "reconciliation" spoken of in verse 11 concerns. That reconciliation, as applied by St. Paul, in this connection, does not touch redemption in immortality. It concerns redemption from the death introduced into the world by the sin of that first man, the sin of Adam; in which sin verse 12 positively asserts, we are all involved—not by our own choice, for we were involved in it before we had any choice. Adam's transgression cannot, of course, make us morally and personally guilty before God; for the act of no man can defile another's conscience. That we, as a race, did sin in Adam is clearly stated by Paul; but that sin is not a personal transgression, for we were not there personally, and personally our will, or choice was not consulted. The law transgressed by Adam was not given to us personally. We were there in our representative; and he represented us faithfully. He fell, and the race fell in, and by him. The question now is, how can the race be recovered out of the difficulty in which, without their personal consent, they are involved by the Adamic sin? Let Paul answer—Verse 15: "But not as the fall, so is also the gracious gift. For if by the fall of the one, the many died, much more the favor of God, even that gracious gift by the one man, Jesus Christ, abounded to the many." In this verse it is distinctly stated that the many—the race—died by the fall of the one man, Adam; yes, died as the direct result of the sin of Adam. What will Reviewer do with that statement? Will he yield to Paul? Or will he still dispute Paul, and abide in his own opinion? It is also just as clearly stated that the gracious gift abounded to the benefit of the many who died by the fall of the one. All is plain and easy if we let Paul speak for himself.

Verses 1-8: "Therefore, indeed, as through one offense, sentence came on all men to condemnation, so also through one righteous act sentence came on all men to justification of life." What life? Not eternal life, for this reason: we cannot justly be condemned to eternal death as the result of the sin of Adam, and the text declares explicitly that the condemnation is in consequence of the sin of the one man, Adam. Our eternal life does not depend, so far as its loss is concerned, upon what any one has, or has not done, except it be our own selves. Adam never forfeited eternal life for himself even, much less for the race. Adam was not put on probation for eternal life in the garden. He could not obey a spiritual law if it had been required of him, for he was utterly destitute of spirituality. He was possessed only of an animal nature, and the law that was given him in Eden, was addressed directly to his animalism. The life of which the apostle speaks in the text, is the life lost through Adam; and he declares plainly and positively that to that life the many will be justified through Christ.

To sum up, Adam by his personal fall entailed death upon his entire posterity; that posterity, or the many of our race, die because of Adam's fall. From that death we are saved, as a free gift, through the death of the Son of God. Our salvation from death, temporal death, through Christ is just as independent of conditions on our part, as was our fall through the transgression of Adam. This is the plan of God through Christ. That plan brings redemption from the Adamic death to the entire race. The plan of reconciliation brings the race out of death. If one soul, or more, is left in death; passed by in the great resurrection work, those left must be an exception to the plan. That exception is not named anywhere in the plan. If there is to be an exception, so be it, but at most, if it be so, it will be only an exception. I repeat, the plan of God takes hold of the race to lift that race out of death; to save the race out of the difficulty into which it has been thrown through the transgressions of the first man, Adam, to close up the breach made by Adam's sin. The same truth is taught most plainly in the following Scripture—1 Cor. xv. 21, 22: "For since by man came death, by man came also the resurrection of the dead"; "For as in Adam all die, even so in Christ shall all be made alive." The literal transla-

tion from the Greek, by Prof. Wilson, reads, "For as by Adam all die, so by the Anointed also, will all be restored to life."

Prof. Murdock translates verse 22, from Syriac, as follows: "For as it was by Adam that all men die, so also by the Messiah they all live." With every man who has not a human theory to sustain, there can be no question, but 1 Cor. xv. 21, 22 plainly declares that the *all* who die *in* or *by* Adam will be made alive *in* or *by* Christ. I know all the criticisms that have been offered on this text to make it favor a limited resurrection; I have studied those criticisms in their technicalites, and have become fully settled that they amount to nothing more than an ingenious invention to rob the text of its obvious meaning. I have nothing whatever to say as to motives that influenced these critics; they were doubtless just as honest as was Paul when he persecuted the saints unto death; but Paul's honesty did not change the character of his work. This Scripture declares plainly that *all*, the entire race, die in, or by Adam; and that the same, *all* THE RACE, will be made alive by Christ. It teaches salvation from the Adamic death. When I say, salvation, I do not mean penal, when I say, redemption, I do not mean retribution; when I say, restored from the Adamic death, I do not mean raised to a hopeless condition; for I cannot comprehend how that could rightly be termed salvation or redemption. I can see how God's justice, mercy and love, would prompt him to give back that temporal life which the race have lost by no will of theirs, to every son and daughter of the race who has not knowingly, wilfully, and with wicked intent rejected Christ, the LIFE GIVER, that they may have what has never before been given them, an opportunity to know the only true God and Jesus Christ his son; believe on him if they will, and secure an endless life; or reject him, and die the second death.

"Shall not the judge of all the earth do right"?—AMEN.

CHRIST UNDER OATH.

FAILING to secure witnesses against Christ, and finding that he was nobly silent under the accusations brought against him, Caiaphas, the high priest, had recourse to the judicial adjuration: "I put thee on oath by the living God, that thou tellest whether thou be the Christ, the son of God."—Matt. xxvi. 63. An answer in this case was indispensable for the law required it (Lev. v. 1); and Jesus obeyed the law, though he knew that violent lawlessness awaited him. The grand avowal, with its accompanying prophecy, has stirred and thrilled many a heart since then: "Thou hast said; nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Then, in affected horror, the high priest rent his clothes, saying, "He hath spoken blasphemy. What further need have we of witnesses? Behold, now ye have heard his blasphemy; what think ye? They answered, he is guilty of death."

To attempt an analysis of the state of mind of the Jewish priest and his brethren on the bench is quite unnecessary. The thing has been done with profitless frequency. The envy, jealousy and hatred with which the officials of the Temple regarded the great Teacher need no minute tracing at this hour of the day. They meant murder, and succeeded. God meant life through the death of the; Holy One, and he, too, has succeeded: blessed be his name.

The object of this paper is to remind those who are exposed to the charge of heresy for teaching that the Second Advent of Christ takes place before the world is subdued, that for this very doctrine he was condemned to die. To suffer reproach for that which he affirmed under oath is no great hardship, and is not by any means likely to cause regret by and by.

Caiaphas and his official associates, when they heard the reply of Jesus, must have instantly thought of the vision of their illustrious prophet Daniel. In fact, they could not avoid it: for if the holy prisoner at their bar did not actually say "Daniel spoke of Me," His words are substantially the same as those used by the prophet: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13, 14. He was the Christ, the Son of God, and the destined head of universal and enduring dominion. He said all this—his prophet predicted it five centuries before—he said it in the highest Jewish court, before the highest Jewish official, and under the sanction of a solemn oath, appealing

to the living God for its truth! And God soon after sanctioned the appeal by raising him from the dead. "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1. 4.

But his resurrection is the seal of his royalty as well as of his filial relation to the Father, not to speak here of the precious inner circle of doctrine, respecting justification and the gift of eternal life which it demonstrates. The latter is not the subject of remark at present, but the universal royalty claimed by Jesus of Nazareth, as he stood, a forsaken and seemingly helpless man, before the court of Caiaphas. This is the way that Paul understood the related doctrines of resurrection and regal authority: "And the times of this ignorance God overlooked; but now commandeth all men everywhere to repent; because he hath appointed a day, in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 30, 31. So Peter, on the wonderful day of Pentecost: "Brethren, let me freely speak unto you of the patriarch David, that he both died and was buried and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins he would set one upon his throne; he seeing this before spake of the resurrection of Christ, that he was not left in the grave, neither did his flesh see corruption."—Acts ii. 29–31.

No one who has not made the matter a special study would think of the supreme place which this regal power of Jesus occupies in the Bible, and of the frequency with which it is mentioned. It is so interwoven with the arrangements of redemption, that it cannot be separated from it without destroying its consistency and divine meaning. You must not look for the full blessing of the High Priest without recognizing the annointed King. The Lamb that was slain must be fully acknowledged, as also the heir of the tribe of Judah who has the sole right to break the seals from the title deeds of the inheritance, and thus to prove his exclusive claim to the throne. But this separation between the offering of the sacrifice for sin and the wielding of the sceptre of righteousness in the regeneration when the Son of Man shall sit upon the throne of his glory, is constantly made. It is not an exaggeration to say that out of a hundred preachers, ninety-nine dwell habitually on the cross, "the agony and bloody sweat," for one that delights to expatiate on the glories of the throne and the mighty blessings that will flow it to all the nations of the earth. The cross is the divinely appointed meeting-place between the sinner and the Saviour, but the man who thus receives the reconciliation and becomes an adopted child of God's redeemed family, ought not to remain there all the days of his Christian life. He can never forget the place of his acceptance, but acceptance being a ratified fact, he must henceforth be about the King's business. It is this extremely partial teaching of what God has testified concerning his Son that accounts for the feebleness of many Christians. They lisp the A B C of the faith, but do not comprehend the soul-strengthening fact that their Lord is Alpha and Omega. All the letters of the alphabet of redemption—to carry on the metaphor for a single sentence more—and all the words which those letters can form, are employed in relation to the Son of Man and Son of God. The cross and the crown, the office of a servant and the throne of the King of Kings, the Man of Sorrows and the glorified Messiah, the abhorred of the nation * and the adored of the universe, † are all predicated of this glorious Person, one of whose names —how appropriate!—is "Wonderful." Language is glorified when its powers are taxed to describe him; but as language cannot do it, let him see the unspoken emotions of the heart that loves him, and longs for his appearing.

His appearing? Under oath he declared that he would return. We were about to say promised it; but whether an assurance of some future event is a promise of gladness, or a threatening of terror, depends, of course, upon the state of the individual hearing it. How the President of the Sanhedrim felt we need not inquire. It is sufficiently clear from his eager haste to compass the death of the Speaker; but we have in the prophetic Scriptures vivid illustrations of the different effects on different minds of the actual coming of the Lord.

Some will say with exulting joy:

> "Lo, this is our God!
> We have waited for Him, and He will save us;
> This is the Lord, we have waited for Him;
> We will be glad and rejoice in His salvation."
> (Isa. xxv: 9)

Others will cry with overwhelming terror: "Mountains and rocks! fall on us and hide us from the face of him that sitteth on

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* Isa. xlix. 7. † Rom. xiv, 9, 11; Phil. ii. 9, 11.

the throne, and from the wrath of the Lamb; for the great day of his wrath is come: and who shall be able to stand?"—Rev. vi: 16–17. And so far as the Church is concerned, that is to say—alas! that the explanation should be necessary—that part of the Church whose heart is in sympathy with the aspiration of the apostle, the second advent is "that blessed hope, the glorious appearing of our great God and Saviour, Jesus Christ."—Tit. ii: 13.

It is now time to inquire whether the Lord—before his testimony at the bar of Judaism, and his "good confession" immediately afterward (1 Tim. v: 13) in the presence of Cæsar's representative—had said anything to his disciples about this return in the power of a divine royalty; for it is certain, in that case, that they would cherish with intense interest the hope inspired by his words, and make it a prominent article of their teaching as evangelists or pastors. It is beyond question that they did this. The return of the crucified One, in the glory of the Father and of the holy angels, was a prospect too splendid, and a triumph over their Master's enemies too glorious to be concealed. And they did not conceal it. It was the vital force which gave energy to their hearts and their ministry. They fix no dates, for they had no revelation about times and seasons, but they dwell upon the coming of the Lord as the crowning glory of the faith. Human chronology has no place here; it is one of the secrets in the safe keeping of God the Father!

Here are the proofs that the disciples were informed of the great purpose: "Then"—after his prediction of suffering, death, and resurrection—"said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world, but lose his life? or what shall a man give in exchange for his life? For the Son of Man shall come in the glory of his Father, with His angels, and then he shall reward every man according to his works."—Matt. xxv: 24–27.

"Immediately after the tribulation of those days shall the sun be darkened, . . . and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory."—xxiv: 29–30.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before Him shall be gathered all nations; then shall the King say," &c.—xxv: 31–34.

After his resurrection, also, he returned to the great theme, and spake of the things pertaining to the kingdom of God. Well, he has gone to his Father and our Father; he will receive the kingdom and dominion under the whole heaven. Who so worthy? He was set up from everlasting to be Ruler over men. The troubles of the world increase with alarming rapidity; from the wisdom of human governments nothing more is to be expected; they have done their best and their worst, and their day is at an end; The princes of this world are to be set aside (1 Cor. ii: 6); and the time comes when the last tremendous mundane revolution shall herald the advent of the glorious King and the rest of a groaning creation.

DR. LEASK, *Editor of the Rainbow*.

CONVERTED JEWS.

The following is an *extract* from a statement of D. T. TAYLOR, in the *Bible Banner*, in relation to conversion among the Jews. I thank him for the information, but draw my own inferences from it.—ED. OF EXAMINER.

Religiously, the condition of the Jews grew better in the ratio of their political freedom. In giving to the German Jews the books of Moses in the German tongue, Mendelsohn, at the close of the last century, broke a shackel that had bound them long in Judaism and superstition. The Rabbis lost their power. The Targums and Talmuds were laid aside. The so-called "Reformed Jews" sprung up. The split never healed. Many went to Christianity, some to Infidelity and Deism. On the continent secret societies of Jews were formed to undermine the fabric of Judaism. Conventions were held to discuss the authority of the Rabbinical Books. Jews newly translated the Scriptures, and forty years since the British Jews adopted a prayer-book free from all reference to the oral law. New Reformed Jews are everywhere. Then Christians commenced the work of evangelizing the Jews, and in meeting the claims of Christ the Jew to-day is not a whit behind the Gentile. This statement may startle some, but the proof is not wanting.

The "London Jews Society," I have said, was formed in 1808. It is now in operation seventy years. The opulent and good gave it aid. In 1835 the Society had in the field forty-three missionaries, of whom thirteen

were converted Jews. They had a "Missionary Seminary" with nine students, also a school of thirty boys and thirty-seven girls—all Jews, and the Society's receipts were $70,000 yearly. In 1848 they had thirty missionaries all over the continent and in India and Palestine. Of their eighty missionaries, forty-five were converted Jews. In 1854 the Society had ninety-eight missionaries in Europe, Asia and Africa, and of these were fifty-one converted Hebrews, who were zealously proclaiming the gospel of Christ, while the annual receipts now reach $800,000. Thousands on thousands of Israelites began to "fear the Lord and his goodness." In 1863 there were fifty-nine converted Jews in gospel work. Since the year 1813 there have been more than a hundred ordained clergymen of the Church of England who were converted Jews; and as the glad result of this missionary work, we are told that in all the world at the present time the converted Israelites have passed up to the grand number of 200,000! In Germany, Russia, Hungary, Poland, Italy, Palestine, India, Africa, the United States, and everywhere else where the Bible is read, Israel has during the present century "sought the Lord." In Berlin rare progress was witnessed. Jews came over to Jesus by the thousands. Thirty years ago the city had a thousand Christian Israelites. Fifteen years ago this number had doubled. In five years nearly two thousand came into the fold. The Orthodox Rabbis were desperate, but could not stay the work. Old and young crowded the missionary rooms. Youthful Jewish students stood up boldly for Jesus of Nazareth. A Jew in Russia came bringing his wife a distance of four hundred miles to receive the ordinance of baptism. Can any Gentile boast of more zeal?

It is an extraordinary fact that in lands where a century ago no interest was felt for the Jews, and no Jew could be got inside a Christian church, now four hundred converted Jews are ministers and missionaries for every denomination, and one hundred of these are laboring in the special work of seeking to evangelize their own brethren, on whose eyes blindness yet broods. I quote here the remarkable statement of Rev. Dr. Tholuck, a statement worthy of serious reflection, viz, that "more Jews have been converted to Christ during the present century than in all the previous seventeen hundred years! 'What hath God wrought!' we may all well exclaim." To offset this mighty return to God, a society was formed at Paris in 1860, with the title of "Universal Hebrew Alliance," and the true Jews throughout the world were summoned to unite with it, and still maintain the old Judaic faith. All in vain. There are twelve million Jews, and two hundred thousand of them are converted to Christ. This is one in sixty. There are one billion, five hundred million Gentiles, and of these twenty-five million is a fair estimate of the number who are truly converted. This, also, is one in sixty.

We are therefore constrained to believe that there are to-day as many of the Jews converted in proportion to the whole number of the Jews, as there are converted Gentiles in proportion to the whole number of the Gentiles; in other words, the converted and unconverted of Jews and Gentiles stand in the same ratio—one to sixty souls.

Rev. Ridley Herschel, D.D., of London, Dr. Joseph Wolfe, the celebrated traveler and writer; Dr. Capadose, of Amsterdam; Rev. Drs. Lee and Stahl of Berlin; Dr. John A. Neander, the historian, were Jews. Dr. Da Costa, of Holland; Dr. Alexander, the first Anglican Bishop to Jerusalem, and a host of others well known as scholars, translators, writers, editors, etc., were Jews. Jews now foster the Christian religion; Jews aid in the erection of Christian chapels; Jews edit Christian papers; Jews write Christian books; Jews in Jerusalem to-day wait for the second advent of Christ in a warmth of admiring love not a wit behind Gentile Christians. There are enough Christian Jews in Mount Zion to fulfill Matt. xxiii. 39, were the Messiah to come to-day. The famous city has become a centre of attraction to the nations, as well as the Hebrews, and the latter in our times ride on the high places of the earth; and though possessing no nationality, yet powerfully influence the destiny of nations, while the names and deeds of their famous men are in everybody's mouth. The hated Jew is at the front. Is not God's hand in it? Are not the latter days here? And what next? Surely, Messiah cometh quickly.

[The following article goes to support my position that every true Christian has the same right and power to consecrate the bread and wine for the Lord's Supper that a "priest" has; though the article was not written in reference to that subject. It is from an English writer and taken from the *Bible Banner*.—ED.]

"CLERGYMEN."

"It is not generally known that the term '*clergyman*,' given by a proud and apostate ecclesiasticism to a single order of men, is the common property of all the people of God.

Rome, in Latinizing the Greek form of the word, presumed to confine it exclusively to her priests; which is a robbery from the Church of God of no small proportion. The Holy Spirit, as he gave it in its Greek form, used it to designate all the disciples of Jesus, to the poorest and the least. But Rome dared in her audacity to limit its designation, and she invented another word to describe the commonality of Christians—namely, laymen. With Rome, therefore, there were two distinct orders in the church, clergy and laity; with the Holy Spirit there was but one, and every member of Christ was a clergyman. The Greek word is *kleros*, which in the Latin became clericus, and in the English clergy. It occurs a few times in the New Testament. We quote one of its usages: 1 Peter ii, 3: 'Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage [the Greek word Anglicised—*clergy*], but being ensamples to the flock.' Here the flock of God is called his *clergy*. The state clergy and the clergy of apostasy are a distinct class of men; whereas, God's clergy are all his people. We are indeed sorry that our sturdy ancestors did not purge out this old leaven a tthe time of the Reformation; had they done so we should not have had the assumption continued in our Protestant churches. However, as they failed to do this, we ask every Christian reader, in the name of Him we serve, to spread it everywhere, that every believer is on God's *clergy* list. We may add that the meaning of the *kleros* is lot, inheritance, heritage; and surely every man set apart to God in His way, and ruled by His Spirit, is equally His inheritance, whether a silent member or a minister of the church in word and doctrine. The Lord has the same possession in each; and each is a clergyman —according to God W. KELLAWAY."

EXTRACTS FROM LETTERS.

R. H. SHERRELL, now in California writes —Some time having elapsed since I wrote you, I desire to express to you again the gratitude of my heart for the learned expositions of many scriptures hitherto to me intricate and abstruse.

After months of close and continued investigation of the Promise and Oath of God to Abraham, to Isaac and Jacob, I am forced to conclude that as sin and corruption began first in Eden by transgression, or by the disobedience of one and the same being transmitted to all the descendants of the first transgressor, so likewise will the SACRIFICE, of necessity begin at the same place. Seeing that Christ, the Sacrifice, was as a lamb slain or sacrificed from the *foundation* of the world—Rev. xiii. 8.

The long, continuous chain of sin, death and corruption, and all things connected therewith, occasioned by the disobedience of the one, is evidently to be followed in successive order by the obedience of the other.

The Sacrifice for sin having given Himself a ransom for all, and having tasted death for every man, has truly verified the scripture: "As by Adam all die, even so by Christ shall all be made alive."

In fact, all the grand and beautifully sublime themes of the Bible seem to be dependent upon the one common centre, *the promise and oath of God to Abraham.*

Indeed, we have abundant reasons whereof to rejoice and give glory to God for his revelation, so resplendent with glory, so effulgent with divine intelligence, so radiant with unbounded love, as is couched in the plan of redemption provided for poor, fallen, mortal man.

Ample provisions are made, which are indeed adequate, to restore by Christ, our risen and exalted Saviour, all the sad and disastrous casualties incident to the transgression in the garden by the redemption of man from sin, death and the dominion of the grave.

When we contemplate that "God is LOVE," and that he is pleased to lavish forth His redeeming love upon the works of His own hands, we are led to exclaim: "What is man that thou art mindful of him, and the son of man that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor." "Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our LORD, how excellent is thy name in all the earth!"

"He maketh wars to cease to the ends of the earth. Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth, for my word is gone forth out of my mouth and shall not return unto me void, but it shall accomplish that whereto I sent it."

The decree has gone forth; the Lord hath spoken in truth that "unto Me every knee

shall bow and every tongue confess. The knowledge of the glory of the Lord shall cover the earth as the waters do the sea. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

"Oh, that the salvation of Israel were come out of Zion; when the Lord bringeth back the captivity of his people Jacob shall rejoice and Israel shall be glad. And to Jacob saith the Lord God, thy seed shall be as the dust of the earth, and shall spread abroad to the west and to the east, to the north and to the south, and in thee and in thy seed shall all families of the earth be blessed; and behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken unto thee."—Gen. xxviii. 14, 15.

God will then perform his promise and oath to the faithful patriarchs of old, according to which the earth will be redeemed from the curse that is now so heavily burthening it. Jerusalem, restored, will then become the throne of the LORD, the city of the great King, man redeemed from sin and death; for it is evident that all must come to the knowledge of the truth of the atonement of Jesus the Christ. Oh! speed that glorious day when God's will is done in earth as in heaven, when there will be no more sorrow, sickness, pain and death; a perfected kingdom, a perfected race of beings, having right to the tree of life, eat and live forever.

ELD. JOHN H. MAY, Benton Co., Arkansas, writes: "I was connected with the Campbellites 18 years, and was ordained by them to preach. Being an independent thinker I found myself radically wrong, so I joined the Adventists, not "Seventh day," who number in our vicinity about 40 members and four or five preachers. I have been with them six years. A short time since, by a thorough investigation of the prophecies and the teachings of our Saviour and his apostles, and also your Magazine, and hearing Bros. John Foore and J. S. Lawver, of Kansas, preach, I was led to the firm conclusion that this life does not end probation to all men; and I now make the confession to you and all who may read what I say, that since this light has entered my mind I have enjoyed the love of God, and have loved His creatures more than during all my past life, and have borne more verbal persecution, had more hard things said about me, and to me, and borne it with more patience than in all my former life. I am not putting my light under a bushel, but letting it shine by precept and example. I intend by the favor of God to gain the crown that fadeth not away. I preach all I can, and perhaps more than I ought, as I have a large family to support. The Advent Preacher has forbid me to preach in his meeting-house; they say 'it is Universalism, the devil's doctrine and the devil's preaching, infidelity, that I am a traitor,' etc. But none of these things move me, they only make me stronger. I say as our blessed Master did, 'Father forgive them, for they know not what they do.' I want the EXAMINER. I have read many papers and tracts, but your sermon, 'GOD IS LOVE,' in the EXAMINER, January, 1877, gave me more light and real comfort than all other productions of men I ever saw. May God spare your life to spread the light till murky night shall fold its raven wings and sectarianism's fires grow dim before the sun of righteousness. AMEN. There are four of the Lord's poor out here that want the BIBLE EXAMINER, but can't pay. Can you send it to them?"

NOTE BY THE EDITOR.—As you have sent me all their names and addresses I send it to each of the four. May the Lord make it a blessing in your far-off region. Let the light shine.

D. J. ELLSWORTH, Windsor, Conn., writes: "I enjoy the EXAMINER more and more, and each succeeding number proves richer than the preceding one. It is a cause of thankfulness to our heavenly Father that He has lengthened out your life to vindicate His loving character and His promises of future good to the whole race of man. Surely it is 'tidings of great joy,' yet to be made known 'to all people.' When the minister was reading to-day portions of Revelation, where the Spirit was speaking 'unto the churches,' my eye fell on chapter (iii: 9), and I thought how rarely a reader's attention was arrested by what was really expressed in the text. This text says, 'Behold, I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and *worship* before thy feet, and KNOW that I have loved thee.' Now we can look back over the way we have come and realize how the deep and seemingly hidden meaning and truth has been revealed to us, until we are ready to exclaim with the Apostle, 'Oh the depth of the riches both of the wisdom and knowledge of

God! how unsearchable are his judgments, and his ways past finding out.' Still, while it is a fact, that we 'know nothing as we ought to know,' and that 'we see as through a glass darkly,' earnestly longing for a brighter light, yet have we reason to bless and praise the Lord for his goodness and mercy for the light that shines on our pathway; and those aged saints, whose faith and hope is so richly expressed by them in their letters to the EXAMINER, may well rejoice that their days have been lengthened out to see what they have seen, to hear what they have heard, and know what they have known of the good-will and loving purpose toward our race of Him who has been the strength and comfort of their old age. My mother, now in her 82d year, expresses kind regards for you, and that she receives great satisfaction and profit in reading the EXAMINER. I am your young brother in Christ."

G. B. STACY, Va., writes: "Since I sent you my last the Lord has broken to my mind a better formulation in the symbols we use for conveying our thoughts, namely—words of the subject of the two articles already published. I would formulate the expression thus: The Christian Church is 'the New Creation' in process. As the first, the natural creation was accomplished by the brooding of the Spirit on 'the face of the deep,' and its life developed in impenetrable obscurity before it was called forth for manifestation. So 'the New Creation' is being produced in the same manner by the brooding of 'the Holy Spirit' upon 'the face of the deep' of the chaos of wicked or fallen humanity. Thus the race are unconscious of what the Holy Spirit is accomplishing out of its ruined relics; nor will the result be known until the Bride is welcomed to the marriage supper of the Lamb. As in the natural creation, the Spirit only created pairs of each genus, and left the reproduction of their kind to each of these pairs; so in 'the New Creation,' the Holy Spirit is only creating the *one* pair, *the Lord and his Church*, or the Christ and his Bride, that they may regenerate the race in a manner corresponding to the reproductive process of the natural creation. You will remember what Brother Rotherham said about 'the dark genesis of life,' and apply his ideas to mine and you will comprehend my meaning. But I must conclude with many good wishes that this may prove the best of all years to you and all our brethren, and may our blessed Heavenly Father bless you and yours abundantly."

JAMES H. JACOBS writes: "If what the BIBLE EXAMINER teaches be true, in whole or in part, then Christianity will not be a failure: but if, as most Adventists teach, now is the day of salvation, and no salvation for any after this age closes, and no one to teach the nations to learn war no more; no one possessing power to break in pieces the oppressors; no one to rule the nations in righteousness; no time to live and labor, and not do it in vain; no time to bring forth, not to sorrow and trouble; no time when 'all nations shall call Him blessed;' no time when 'the wolf and the lamb shall lie down together;' no time for the saved to be as innumerable as the sand on the sea shore; no time of restitution in the future; no time to believe on the Lord Jesus Christ after his return to our world; then, it seems to me, evil will be victorious and the prophets have prophesied falsely; but in the midst of the conflict of opinions, I rest on the promises of God, believing what He has spoken, and that He will make it good."

JAMES H. MILLS, Iowa, has heretofore taken but one copy of the EXAMINER; he now sends for two copies, and writes:

"It is good to be zealously affected always in a good thing."—Gal. iv. 18. These words ought to sink deeply into the hearts of every friend of truth. A right-minded Christian cannot have a heart to do anything against the truth, but is ever ready to work for it.—2 Cor. xii. 8. Let all that believe in the teaching of the BIBLE EXAMINER do according to their ability and not fail. If able let them subscribe for two or more copies, circulate one or more by mail, or otherwise, to friends, with the request to read and return; then send it again. Be constant in season and out of season; be ever active. Heroism in the cause of truth is the most honorable warfare known under the sun.

P. S.—Cannot five friends be found that will donate ten dollars each to get out another addition of the "Vindication, or the Promise and Oath of God to Abraham"?

DR. J. F. LEE, Monroe, N. C., writes: "The BIBLE EXAMINER comes to me regularly every month. Thank you. 'Be ye thankful.' Four score years and upwards of nine months (Jan. 30, 1879) the Lord has preserved me mercifully, and now reminds me of not only past scenes, but of such feelings as are known to those of my age, who trust in the Lord at all times, and realize

the power of Divine Truth, the Grace of God that brings salvation, enabling them to be thankful and conformed to His holy will. Some things are indelibly impressed on my mind, and the impressions—the *sorrow* I realized when *you* ceased to be Editor of the *Herald of Life*, I am forced to cherish as the influence of the Spirit of God, the Comforter, for I was, in the depth of my grief, relieved by the *consolation* that it would *terminate* in blessings to you and many others. And so I have found it."

GEO. P. BLACKWELL, Maine, writes: "The February EXAMINER came to me laden with rich food, of which I partook with good relish; it was really a feast. I believe you have been the means of turning many to righteousness; may He help and sustain you, is my prayer, in your work of love. Through God's grace you have caused the glorious light of truth to shine on many hearts. Oh, that there were more fathers and mothers in Israel. But whereas many ought to be teachers, they have need that one teach them even the first principles of the doctrine of Christ. Pray for me that I may be able to stand fast in the liberty wherewith Christ has made me free, and let my light shine in this dark place. The minds of the people are darkened here by the traditions of the elders of orthodoxy; so much so that they dare not believe anything nor admit one fact without first consulting their minister. Bless the Lord! he 'will have all men come unto the truth' here or hereafter."

GEO. P. ELLIS, in Southern Iowa, writes: "The cause is gaining here, and many belonging to the different churches are becoming believers in the doctrine of 'the Ages to Come.'"

TRUE CHRISTIAN LIFE.

DID a holy life consist of one or two noble deeds, some signal specimens of doing, or enduring, or suffering, we might account for the failure, and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour and not the great things of the age, that fill up a life like that of Paul, and John, like that of Rutherford, or Brainerd or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in their meek mission of refreshment; not the waters of torrent, noise and force, are true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgencies of self and the flesh, little acts of indolence or indecision, slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper or crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little benevolences, or forbearances, or tendernesses; little self-dedials, self-restraints and self-forgetfulnesses; little plans of quiet kindness and the thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day, these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes yon hill so beautiful? Not the outstanding peak or stately elm, but the brights ward which clothes its slope, composed of innumerable blades of grass. It is of small things that a life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible character to admire or copy.—*Dr. Bonar.*

PROTESTANTISM ARRAIGNED—MARTIN LUTHER DENOUNCED.

BY A ROMAN CATHOLIC PRIEST.

THE Rev. Father Parker, of Hyde Park, lectured in St. Teresa's Catholic Church recently. "To whom," he said, "does the Protestant Church owe its possession of the Bible, which they wish to place in the hands of every ignorant person and child? To monkish hands that laboriously transcribed it before the age of printing. Protestantism has produced dissension in church, rebellions and outbreaks in state, unsoundness in social life, and will never be satisfied short of the downfall of the Bible! Protestants must admit that the Roman Church has done more to scatter Christianity and extirpate idolatry than all their sects. From one pulpit it is

said that there is no hell, and from another that there is immediate and unmitigated damnation. One says that Jesus Christ was only a man; another that you must be plunged bodily into water to be baptized, and refuses the rite to infants. Most of them have no prescribed form of worship, no sacred vestments, and their doctrines are as undefined as their service is informal.

"The founder of Protestantism, Martin Luther, was the worst man in Europe. The advent of the Reformation was the signal for civil war, and from that time to this the world has been in a restless state—uneasy in regard to governments, and every day becoming more skeptical. The ultimate tendency of Protestantism is clearly nothing less than the destruction of all respect for the Bible and the disruption of government and society."—*Selected.*

THE KINGDOM.

THE careful student may notice, in the first place, that a kingdom is the very burden of prophecy. In the brightest pages the prophets portray the Divine regalism of a King above all kings reigning on Mount Zion before his ancients gloriously, eclipsing the sun and moon by his grandeur and life-giving radiance. The splendor of his power, the vastness of his territory, the purity of his administration, all are spread before us in coloring which fadeth not away. And though we may easily perceive that such a dominion will exceed in majesty and glory all that has been seen or experienced by man, we can perceive, with equal clearness, that it is a kingdom upon the earth, with all the attributes of substantial reality in throne, country, laws and people, which are involved in the idea of a kingdom. It bears no resemblance to an ecclesiastical federation, with an invisible head and a hidden life.

He may notice, in the second place, that the proclamation of that kingdom was strictly limited. "Go not in the way of the Gentiles; into any city of the Samaritans enter ye not." Had the message any immediate relation to Gentiles or Samaritans, most assuredly the preaching would have gone through all their cities; and had it been concerning a Christian assembly, they were as well qualified as Jews to understand such a matter and far more likely to be interested in it, because it would have been a call to equality with the ancient people, thus demolishing the exclusiveness and haughtiness of spiritual pride. But, in truth, the proclamation concerned the Jews only, and concerned solely that great visible kingdom of justice and inviolate lustre which all the prophets had promised.

He may notice, in the third place, that after it became wofully determinate that the people were not prepared to receive the monarch the kingdom was veiled in mystery. It had been proclaimed, "The kingdom of God is at hand," which was verily true; for the King himself was present, revealing the powers of the world to come, and, by all his force, grandeur and sanctity, wooing the people to open wide their gates.

But, alas! when the banquet of life was provided the guests scorned the invitation; so the great kingdom which has descended and drawn near, ascended and receded far away and is certainly not yet revealed.—*Selected from the Rainbow.*

FALLEN ASLEEP IN JESUS.

I take this opportunity to impart to you the sad tidings of the death of my dear mother, SALLY DILLINGHAM, who passed away very gently, without a sigh or groan, January 12, 1879. She would have been 80 years of age if she had lived to the 4th of this month. Her disease was a difficulty of the heart, to which she had been subject for years. She said, 'I feel happy, and if I die I shall be at rest.' The BIBLE EXAMINER was a source from which she derived much comfort and consolation in her decling years. Yours,

ABBIE NICKERSON."

South Dennis, Mass., Feb. 9, 1879.

REMARKS OF THE EDITOR.—Sister DILLINGHAM was one of my warmest friends, and has paid each year $5 for the EXAMINER. I became acquainted with her 35 years ago. She was a sincere and earnest Christian. I saw her for the last time at Springfield, Mass., in company with her daughter, on whose arm she leaned; her quiet, peaceful look has never been effaced from my mind. That was in the Fall of 1871. May her "mantle fall" on that daughter who so affectionately attended her.

The kingdom of truth the Lord came to establish, is a kingdom whose subjects should have been *admitted as such*, in consequence of their being "of the truth"; that is, not mere adherents of truth by accident, but *votaries* of truth. "Every one that is of the truth heareth My voice."

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

INDEX TO SUBJECTS.

	PAGE
EDITORIAL NOTICES	298
"THE LOST TRIBES OF ISRAEL." Ed	299
LITERAL FULFILMENT OF PROPHECY. Ed	300
THE THREE BEWILDERED SISTERS. Ed	301
WHAT A BLESSING! Ed	303
AN INQUIRY. Ed	304
THE CRY OF "INFIDELITY." Ed	305
THE DIVINE DISPENSATIONS; or, The Divine Plan in the Government of our Race.—No. 1. Ed.	310
A KEY TO JOHN V. 28, 29. Mrs. L. R. K. Bishop	313
PRE-MILLENNARIANISM.—The Arguments of Prof. Briggs and "The New York Evangelist" Against it Examined. P. Alling	317
THE SON OF MAN JUDGING THE NATIONS	319
THE RAISING OF LAZARUS	321
HALF HOUR STUDIES OF SCRIPTURE.—No. II. Senex	323
"CONCERNING THE KINGDOM OF GOD." D. J. Ellsworth	324
DARKNESS AND SUNRISE. Senex	326
EXTRACTS FROM LETTERS	327
DEATH STILL REIGNS	328

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, APRIL, 1879.

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EDITORIAL NOTICES

ERRATA.—On page 317, first column, fourth line of the last paragraph of Mrs. Bishop's article, for "*say*" read *pay*.

THE PASSOVER, OR LORD'S SUPPER, will be celebrated—the Lord permitting—at my residence, No 72 Hicks Street, Brooklyn, N. Y., the evening of Monday, April 7th, to commence at eight o'clock, believing *that* is the true period for its yearly observance. Any lover of the Lord Jesus, our Redeemer, is most cordially invited to meet with us on the occasion, if so disposed.

GEO. STORRS.

NOT QUITE CORRECT.—Some person wishes the EXAMINER sent him, and tells me to "address Hindsville, Madison County, Arkansas," but does not give his *own name*. Please give light on the would-be subscriber, if this notice is seen by one who knows. EDITOR.

"*The Alliance of Roman Catholicism with Protestantism Against the Kingdom of God.*" By H. Brittain. I have several copies of the above-named tract still on hand. *Price*, six cents single; five copies for twenty cents.

TO CORRESPONDENTS.—It is impossible for me to prepare and publish long articles that are badly written: my present strength will not bear the strain.

If any subscriber fails to receive a number of the BIBLE EXAMINER, please inform me and I will supply it.

THE BIBLE EXAMINER is a Monthly Magazine. *Terms*, $2 00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-Office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

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The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

Any person wishing either volume of the EXAMINER in sheets—that is *unbound*—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, *bound*, can be now furnished at $2 per volume in neat, plain binding; in morocco, with gilt edges, $3.25. Volumes 18, 19, 20, 21 and 22 can be had of me at the prices named per volume.

PAMPHLETS.—The only one I can furnish is the "DIVINE DISPENSATIONS: or, The Divine Plan in the Government of our Race." Price 15 cents single copy; $1 25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "*Postal Money Order*," if you can get one. If that cannot be done have your letter "*Registered*" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed without registering, as with.

The next best thing to a "Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order —GEO. STORRS.

LETTERS RECEIVED TO APRIL 1.

☞Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Jared Hoadley, Daniel Hogarth, J. M. Judson, Willis Jones, T. T. Jenks, P. S. Hartough, William Lindsey, M. A. Battersby, James Field, Stephen Pell, Abel Robinson, Alfred Annable, Maria McDow, Mary A. Beasley, N. B. Stuart, M. C. Harriman, Rev. Jonas Olson, Luther F. Arnold, Geo. Tilton, Mrs. G. C. Elliot, James Reeve, J. A. La Brant, L Von Eschen, James Henderson, Aaron B. Curry, Polly G. Pitts.

PARCELS SENT TO APRIL 1.

Jared Hoadley (bound EX'R), J. S. Lawver, William S. Horr, William Lindsey, James Field, Abel Robinson, N. B. Stuart (bound EX'R), Geo. Tilton.

WM LINDSEY, Michigan, writes: The EXAMINER for March has come ladened with substantial food for all who hunger and thirst after sanctifying thirst. Yes, thank God, I and doubtless many others, can say we are being filled with precious food, spread on our table (under God) by the BIBLE EXAMINER in our traveling from barren Egypt to that land flowing with milk and honey, then further on to the glorious table spread out by Isaiah xxv., under God, a great "feast of fat things," where we shall feed on Love Divine. Well may we cry without ceasing, "Come Lord Jesus, and come quickly."

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

VOL. XXIII. NEW YORK, APRIL, 1879. No. 7.

"THE LOST TRIBES OF ISRAEL."

I MADE some remarks on this subject in the EXAMINER for March, closing with the suggestion of my intention to make further research on the question whether the Indians of this country may not be the descendants of one of the tribes.

My attention has been called to this question by a friend who has sent me some extracts from an old book on the subject, published in 1826. The extracts I may publish hereafter; my object now is to consider from what tribe of the ten they originated if they are of the lost ten. In doing this several transactions and prophecies will be noticed. The Indians are notorious for their cruelty. They cannot possibly be of the tribe of Ephraim, or Joseph.

Let us look at the prophecy in relation to Joseph—Gen. xlix. 22-26: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall; the archers have sorely grieved him and shot at him; but his bow abode in strength. . . . The blessings of thy father have prevailed above the blessings of thy progenitors unto the bound of the everlasting hills," etc. Please turn to the Bible and read all here said of Joseph; then turn to Deut. xxiii. 13-17, and read all their blessings; especially the 17th verse: "His horns (power) are as the horns of unicorns; with them he shall push the people together to the ends of the earth," etc. On only one tribe of the ten have these things been accomplished: they have been by the "Anglo-Saxons"; which clearly identifies them as the posterity of Joseph.

Let us see if the conduct and prophecy concerning Simeon does not seem to indicate a people like the Indians of America. I call attention to the deceitful and murderous character of Simeon.—See Gen. xxxiv. See there his hypocritical and murderous character in the case of King Hamor and Sheehem, his son, whom Simeon first deceived and then murdered them and all their people. Please read the whole chapter. Then turn to Gen. xlix: 5-7, and see what Jacob's prophetic utterance concerning Simeon was. Levi was coupled with Simeon, but Levi was a younger brother and probably led into sin by the more powerful mind of Simeon; hence the "curse" did not fall so heavy on him as on Simeon. Says Jacob, "Instruments of cruelty are in their habitations. . . . Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel." In further illustration of Simeon's character, see the case of the sale of Joseph.—Gen. xxxvii. It seems that Simeon, who was the second son of Jacob by Leah, conspired to kill Joseph, when sent of his father to see after his brethren at Dothan; but Reuben, the oldest brother, did not consent to the deed, and persuaded them to cast Joseph into a pit, intending to deliver him to his father; then being called away, for a time, on his return found Joseph had been taken out of the pit and sold to merchantmen going into Egypt. Who could have been the projector of this deed? It was unquestionably Simeon, who was the next oldest to Reuben, and therefore next in authority among his brethren, and most likely to be the grand agent in the deed, though his name is not mentioned, yet a subsequent event makes it highly probable; for, years after, when Joseph's brethren came into Egypt to buy corn for their families, Joseph knew them and treated them as spies; and when at length he permitted them to return to their father, he "took Simeon and bound him before their eyes."—See Gen. xlii: 21-24. Thus it seems Joseph recognized Simeon as the leader in the sin, first in the attempt to murder Joseph, and afterwards of his sale into Egypt.

Well then did his father Jacob, in speaking of the future of his twelve sons, say what he did of Simeon, that he was of a hypocritical and murderous character, and that a "curse" would follow him. See again Gen. xlix: 5-7. And it is a little remarkable that Moses, in his prophetic utterances concerning the tribes of Israel, does not mention Simeon at all. See Deut. xxxiii. Jacob, it seems, had fixed his fate unalterably.—Gen. xlix. Simeon was to be "scattered" from Israel and left to act out his propensities of hypocrisy and murder. It may therefore be found to be a truth that

the Indians of America have descended from the "cursed" Simeon. If so, they may, in due time, be both identified and civilized.

In my next article I may give some extracts from the old book I have spoken of, going to show the probability that the Indians are of Israelitish origin, but of one tribe only, with a sprinkling of Levites among them. ED.

LITERAL FULFILMENT OF PROPHECY.

THE promise to Abraham was twofold. The promise to the literal seed of a certain land was fulfilled to them, as seen in Joshua xxi. 43. I now call attention to the threatenings against them in case of disobedience.

Lev. xxvi. 27-29: "And if ye will not for all this hearken unto me, but walk contrary unto me: then I will walk contrary unto you also in fury: and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." This was literally fulfilled at the destruction of Jerusalem by the Babylonians. See Lam. iv. 9, 10. "They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." So also was it when Jerusalem was destroyed by the Romans, as appears by Josephus.

Lev. xxvi. 32, 33: "And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." Will it be denied that this prophecy has been fulfilled to the letter? Has not their land been made a "desolation" and their "cities waste?" Dr. Hawes said there were four hundred and sixty-six ruined cities in the desolate and fruitful land beyond Jordan.

Deut xxviii. 25, 63-66: "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shall be removed into all the kingdoms of the earth. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in a doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."

Here is a prophecy published fourteen hundred years before the birth of Christ, yet so exact has been its fulfilment that the page of history could not more accurately state the fate and condition of the Jews; and it stands as an impregnable bulwark against all the attacks of infidelity; and a monument of the truth and inspiration of the Bible that no human effort can demolish; a monument, also, against all the spiritualizers of the prophecies, and of the truth of the literal interpretation.

Before proceeding further let us notice the division of Israel into two nations, as this is an important point in understanding many of the prophecies of the Old Testament. See 1 Kings, chapters xi. and xii. The reader is desired to turn and read these chapters before he proceeds. Here we see, that for the wickedness of Solomon God threatened to rend ten tribes from his house in his son's days. This threat was fulfilled in the very commencement of the reign of Rohoboam, the son of Solomon, and ten of the twelve tribes went with Jeroboam the son of Nebat. Thus were the posterity of Jacob divided into two nations; one called Judah, and the other Israel. From that time they were never again united in one nation, but had continual wars with each other. After this Judah is seldom called Israel in the Old Testament. And Israel, or the ten tribes, are never called Jews in the Bible: that name is applicable only to the nation called Judah, either in the Old or New Testaments. These facts are important to be borne in mind as they will help us much in understanding the Scriptures, and in determining what prophecies have been fulfilled, and which remain to be fulfilled.

The latter part of the 12th and the 13th chapters, 1 Kings, give us an account of Jeroboam's and Israel's sin. Then comes the threatening to remove Israel, chap. xiv. 15, 16: "For the Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."

Let us now look at the fulfilment of this prophecy concerning Israel. See 2 Kings xvii. 5, 6: "Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Harbor by the river of Gozan, and in the cities of the Medes." Then after enumerating their sins it is added, verses 18:24, "Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of the spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they made Jeroboam, the son of Nebat, king; and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them, until the Lord removed Israel out of His sight, as He had said by all His servants the prephets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof." Here let it be observed, the nation of Israel are said to be "*removed* out of his sight—cast out," etc.; which expressions denote an ejection from the land of Canaan; a land concerning which Moses speaks, thus (Deut. xi. 12): "A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." To be cast out of his sight, then, is to be removed from that land. That, as we have seen, was done by the king of Assyria, as the Lord said. This captivity of the nation of Israel took place about seven hundred and twenty years before Christ; and more than one hundred years before the nation of Judah went into its final captivity in Babylon. Let it be kept in mind that the nation of Israel, or the ten tribes, never returned from their captivity in Assyria; so that, if we find any prophecy of their return from captivity, it has either utterly failed, or there is yet to be a fulfilment of it in the future. It may here be objected, however, that no such future return of Israel can take place, because the ten tribes are lost. I answer—They may have been hidden from Christendom, but they are not lost. The developments of the few past years show that Israel, or the ten tribes, are as really in being and a distinct people, as Joseph was alive and prospering though Jacob thought him dead. Let it be recollected that they went far off into Assyria beyond Babylon; and the fact that they did not return when Judah, or the Jews, returned from the captivity in Babylon, shows that they must have been far removed from the scene of Judah's captivity. ED.

THE THREE BEWILDERED SISTERS.

WHO, or what are they? Theologically they are born of one parent, their mother being *Mrs. False-conception.* Her children are all "daughters," and of the same peculiar mode of thinking, though varying in the form of expressing themselves. They have one family name, *i. e.*, "FALSE-CONCEPTION." Their peculiarities are expressed thus: Miss Eternal-torment, Miss Torment-awhile-then-die-again, and Miss Don't-care. To avoid quoting their names at length, I will use the figures 1, 2, 3.

1. She believes, or holds, that the whole race of Adam, except a few, are to be eternally tormented, being possessed of immortal souls, so that they cannot die, and live only to suffer endless torture for the glory of their God in the vindication of his justice.

2. Believes none of Adam's race are immortal by nature, but all of them will have a resurrection from the dead; a few only to be made happy and immortal; all the others, a vast majority of the human race, will be tormented a longer period, or more or less severely according to their sins, and then be literally destroyed, made an end of in the lake of fire, or die a second time.

3. "Miss Don't-care" thinks that only the few who form a spiritual union with Christ, in this present life, will ever be revived from the dead; that all the rest of the race will utterly and forever perish in death, and be as though they had not been.

It is not to be questioned all three of these sisters are sincere in their views, but as they were all born of "MRS. FALSE-CONCEPTION," is it marvelous that they have a family likeness? "*Miss* False-conception" is manifest in each of them; and each places the God she

worships at war with the God of the Bible; not wilfully, but through a "false conception" of the character and government of the RULER of the world. The eldest sister had for her father Paganized Christianity, called the *Apostacy*. No wonder that being begotten by such a monster she should see eternal torments continually blazing before her eyes, and her concern was to escape the terrible ghost if possible. Her mind was filled with distress for herself, her friends, and perhaps for others. She was told that "God is love," but it was "all dark, dark" to her how that could be; but the dreadful fear of eternal torments kept her from uttering a word of her misgivings as to the truth that "God is love." She dreaded the possibility that endless woe might be her fate if she indulged even the thought that love could not be reconciled to the idea that the CREATOR was to be also an eternal TORMENTOR! In proportion as she really believed in eternal woe she cried out:

"I sink under the weight of this subject; and I declare, when I see my friends, my relations, the people of my charge—when I think that I, that you, that we are all threatened with these torments—when I see, in the lukewarmness of my devotions, in the languor of my love, in the faintness of my resolutions and designs, the least evidence, though it be only probable or presumptive, of my future misery, yet I find in the thought a *mortal poison*, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter—I cease to wonder that a fear of hell has made some melancholy and others mad; that it has inclined some to expose themselves to a living martyrdom by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments."—REV. JAMES SAURIN. *Am. Tract Society—Tract No.* 277.

Such is the natural result of a sincere belief in the theory of the oldest "Miss False-conception." Those who choose to wed that lady will be likely to have experience not dissimilar to that of the "Rev. J. Saurin." To such a theory no homage is due from a true worshiper of the God of the Bible: it is wholly a "*false* conception" of his character and government.

2. The second sister has made a great improvement on the views of her elder one; but she retains one of the important *principles* of the first, viz., God's justice claims torment more or less in an after life; not with any view to benefit the tormented; which really appears to be a mere matter of revenge; and how a loving, Christ-like heart can contemplate such a hopeless scene of torment and despair without being in a large degree exercised in mind much as Saurin was, it seems impossible to tell. To the supposed author of such an administration over the creatures He has made, and determined beforehand under what circumstances they should come into life, and the many unavoidable circumstances with which they should be surrounded; who, that *thinks*, can bow, undoubtingly, to the idea that He is just and merciful, or that such an administration is worthy of an almighty being, possessed of infinite wisdom and knowledge? Surely, serious doubts must arise as to such a being having any claim to be called "LOVE."

3. The third sister, "Miss Don't-care," was supposed, for a time, to be a twin of the preceding one; but a few years developed the fact that she had become alarmed or disgusted with the idea of hopeless torments in a future life, as a reproach on the Divine government of an all-wise, good and loving God; so she concluded no such torments could possibly occur under the administration of God, whose name and nature is "*Love*." Her sense of right and wrong, justice and injustice, love and revenge, carried her out of the company of sister No. 2, and the twin-ship terminated. But her maiden name remained unchanged; she was "*Miss False-conception*" still; and she soon drank in the spirit of I "*Don't care*" what becomes of the "ignorant and out of the way"; of the heathen, millions on millions, who have died without any knowledge of the true God and of his Christ; no, nor what becomes of the little ones who have died in infancy, so long as there is no future torment and a few of us are made immortal and happy! All this is the genuine family likeness—it is "*false* conception" of God's character and government; into which many were led by the horrible doctrines of sisters 1 and 2.

The three sisters now live in a regular family quarrel; the nature of which is clearly seen in the family name. They differ widely on some points, but are united firmly in their mother. They associate and are bound together in "false conceptions" of the character and government of God, and his designs toward the creatures his hands have made; for "he hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath *determined* the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us; for in him we live and move and have our being; as cer-

tain also of your own poets have said, "For we are also his offspring."—Acts xvii. 26-28.

Such being the facts, what provision did God make to meet the necessities of the "one blood," which He had made? Did He not foresee that the race would, as fleshly and animal beings, fall short of a perfect state of conformity to his commands? Did He make provision to overcome that want of conformity, so that no man should have occasion to say his failure, if he finally failed, was the lack of Divine provision and aid? Can any man give any other than an affirmative answer to these questions? Did not God so love the world (the entire race of Adam) that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life? Did not that Son give himself a ransom for *all* the race? Did he not taste death for every man? Dare any say, *He did not.* Will they venture thus to impeach the veracity of God, of Jesus Christ, and of his apostle to the Gentiles? Shall God's love for "the world" be proved only a mere *pretence*, as it must be, if only a few will ever have the knowledge of that love and of the redemption in Christ provided for them? Shall the vast majority, including all little children who have died in infancy, utterly perish because, notwithstanding God's love, they never had the means nor opportunity to believe? and that from no fault on their part?

Are all God's professions of love for the world, and his acts which demonstrate the sincerity of that love, to pass for idle pretentions, because He has not seen fit in this life to impart the knowledge of it to the millions on millions of heathen, and an innumerable multitude of little ones, who have gone in death without any knowledge of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven?"

What shall be thought of the teaching of the "*Misses False-conception*," if God's professions of love to and concern for the race of Adam are to be set aside by such disastrous results as either of their theories present? Had we not better let God be true, whoever may be proved to be a liar from a "false conception" of His character and government? Had we not better admit that all who fail by unavoidable circumstances of obtaining a knowledge of God's love for them, and of Christ's love in ransoming them, will yet in the future have that knowledge, and an opportunity to improve it unto an endless life of joy and pleasure? and if they fail to secure that end, the sin will be a *wilful* one of their own, and their condemnation be made manifest to all as just? Is not such the result to which the reason God has given us will lead every unbiased mind? Scripture harmonizes with this result. Not one text in the Book of God affirms that the work of God's grace terminates to all the human race at death. ED.

WHAT A BLESSING!

A CERTAIN writer endeavored to show that the blessing on all families, all nations, promised to Abraham, had been fulfilled by God's driving the literal seed of Jacob, the Jews, out from Palestine into all nations, thus carrying the truth to all, so that if the Gentiles are not blessed it is their own fault. That is, God has made those who were rejected by him, as a punishment for their sins, idolatry, and contempt of his Son, the grand missionaries to "bless all families of the earth." A strange missionary company truly; but, as nothing is impossible with God, except to lie, let us see what he has said about these missionaries. Listen: "I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them?"—Jer. xxiv. 9. "I will deliver them to be removed to all the kingdoms of the earth to be a curse . . . among all nations whither I have driven them."—Jer. xxix. 18.

Wonderful missionaries, truly. The time will come when God will gather to "their own land, wherein their fathers have dwelt" (Ezek. xxxvii.), the now scattered Israel and Judah; but he says of them: "I scattered them among the heathen . . . and when they entered into the heathen, they profaned my holy name," etc. "But I had pity for my holy name which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the LORD God; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went; and I will sanctify my great name which ye have profaned among the heathen, which ye have profaned in the midst of them."—Ezek. xxxvi. 19–23.

Not much missionary work done by Judah and Israel in their scattered state. Instead of being a blessing, they have been a curse, if we believe God; and have profaned his holy name. Does this look like a fulfilment of God's promise and oath to Abraham? The theory which is compelled to resort to such a method to avoid the conclusion of a future

blessing of the families of the earth, not yet realized, must be hard pressed for argument.

The time will come when God will gather that scattered people into their own land, and make them "one nation upon the mountains of Israel"; and then the Lord will cleanse them from their sins (see Ezk. xxxvi. 24, to the end, and chap. xxxvii.); then "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit."—Isa. xxvii. 6. Then shall their missionary work begin in deed and in truth.

"Thus saith the LORD of host; there shall come people: and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD; and to seek the LORD of hosts: I will go also: yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts. In those days it shall come to pass, that ten men shall lay hold out of all the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. viii. 20-23.

That looks like missionary work and success. But to go out and be a curse among all nations does not look like it at all.

But "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven; and, on the day of Pentecost, they heard the Gospel and carried it into every nation." Where is the evidence that these devout Jews carried the Gospel into the nations from which they had come to dwell at Jerusalem? There is no record of it in the Bible; and where is the historical proof that they did it? If they did, it must have been very short-lived; and those nations, centuries since, sank into the grossest idolatry: and then, even Christendom, by the writer's own showing, for "fourteen centuries," was sunk into as great ignorance of the true God as the darkest pagans, and have hardly emerged from that ignorance to this day.

But "the Bible has been translated into every known tongue within the present century." What if that be true? Does that cover the large promise and oath of God to Abraham and his seed? What have become of the millions on millions who have lived and died without the Bible? Were they not covered by the promise and oath of God? or, did he leave the mass of the human race out of the pledge by some sort of mental reservation? Is that God's method in his promises, confirmed by an oath? If so, what reliance on his words? Who can tell what he really means by what he says?

Let it be remembered the things impossible to men are possible with God. "Is anything too hard for God?" Be assured not "a jot or tittle" will fail of all that God hath spoken concerning the blessing of Abraham and his seed coming on all families of the earth; all shall be fulfilled in spite of death and Hades. ED.

AN INQUIRY.

WILL you explain Heb. xii. 22, "You are already come to Mount Zion," etc. Are there to be two—one in Jerusalem and one in heaven?

The occasion of this inquiry was that a writer in Canada made use of the following language:

"We are in Mount Zion when we enter into Christ's *kingdom* by the new birth." "We go up to Zion when we go to God's throne, and to the throne of Jesus, and submit to his authority!"

The writer then quotes Heb. xii. 22 in support of his view, and asserts that they "had *already come* to Mount Zion." If this assumption is true, then Paul contradicts himself, and his testimony is worthless. Why so? Because he tells us in the previous chapter, after giving a long list of worthies who "having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made *perfect*." Did he tell us in the next breath that we "had already come to Mount Zion" and "to the *spirits* of just men made *perfect*?" Paul told the Phillipians that he had "*not already*" attained to perfection, but was "following after" it; and it is clear he did not expect to attain to it till Christ returned from heaven and the saints were raised from the dead and clothed with immortality.

The word "*come*," in verse 22, might with equal propriety have been rendered *coming*, then there *would have* been harmony in Paul's statements. Then it would read, "Ye are coming," etc. The events to be reached were in the future; but the persons were on their way to reach them, when "the general assembly and church of the first-born" would meet in their *perfected* state. Till then, "the Body of Christ" is not made perfect. Then and not before, will the union Paul speaks of be completed. The living saints are now on their way, and are "*to* come" to that glorous meeting; but are yet to go through discipline to prepare them for it, so are exhorted to "lay aside every weight, looking unto Jesus, who for the joy set before him endured the cross, despising the shame," etc. ED.

THE CRY OF "INFIDELITY."

ALMOST every advance from stereotyped theology is met by Sectarians, of all classes, with the cry of "*infidelity.*" The Priests of the Sects are aroused much as "Demetrius" and the other silversmiths at Ephesus were at the preaching of Paul, and cried out, "for the space of two hours, GREAT IS DIANA *of the Ephesians.*"

So the worshipers of a petrified theology, no matter how absurd or even blasphemous it may be, cry out if any one presumes to go in advance of their "creeds." Their *craft*, by which they live, is in danger. Many of them, no doubt, are sincerely afraid that *truth* is imperiled by any effort to show that some of their tenets are mere "traditions of men," and without foundation in the "Word of God."

When the Editor of the BIBLE EXAMINER, after several years of careful examination of the subject, came out with his conclusion that *inherent immortality* was unsupported by the Bible, and that *deathlessness* could only be attained by a union with Christ, he was soon saluted with the cry of "*infidelity.*" In 1840 was the time he first announced his conclusion. This reproach he had to bear for several years.

In 1853 the *real* "Infidels" met in Convention in Hartford, Conn., to put down confidence in the Bible. They had challenged ministers of all denominations to meet them in debate; but none appeared to take part. The EDITOR of the BIBLE EXAMINER had no thought of being at that Convention; but being strongly urged by a friend, who knew his views, he finally visited it, little thinking of taking any part in the debate; but he was impelled to come to the rescue of the Bible and its God.

The Infidels in that Convention opened their attack with the following resolution, presented by Henry C. Wright, formerly a Congregational minister, after that a Non-Resistant and Peace man—

"*Resolved*, That the Bible, in some parts of the Old and New Testaments, sanctions injustice, concubinage, prostitution, oppression, war, plunder, and wholesale murder; and therefore, the doctrines of the Bible, *as a whole*, are false, and injurious to the social and spiritual growth and perfection of man."

The Report of the Convention says:

"Mr. George Storrs then arose and said:

"Mr. Chairman, when a Court is in session, or opens its session, and a person is brought before that Court charged with crime, it is important to understand, at the outset, by what law that person is to be convicted of crime. The Bible is arraigned, charged with crimes, but we have not yet been told by what law the Bible is to be tried. This is a point I want our friends to define. It certainly seems reasonable, that if any individual is to be tried on a charge, he should not only have the charges specified, but it should be specified against what law he has transgressed. What is the use of standing up and testifying against a man ten thousand things, until you have told us by what law the charges are to be tried? Where is the law that proves that theft, oppression, and lying, and murder are crimes? Just let us have it. If that can be established by our friends, to the understanding of the audience, we are prepared to come and see whether the Bible is guilty of the crimes charged, or not; and until that has been done, I maintain that every word that has been uttered here against the Bible, is without any force or weight; because it has not been shown that the Bible has transgressed any law. I do not stand here to advocate and defend everything we find in our translation. I shall not stand here to defend the Bible against interpolations. You have charged the Bible with crimes. Point us to a clear law by which the Bible is to be tried, and we are ready to defend it." (Applause.)

After these remarks the Convention seemed at a dead stand; but Mr. Wright endeavored to extricate them by talking of "*the law*" of *inward consciousness*. Mr. Storrs was desirous to bring the Convention to say the Bible and its God were to be tried by natural religion, or the god of nature; but the leading infidels appeared unwilling to give a rule of trial, and seemed determined to evade this point. After much talk by Mr. Wright and others, Mr. Storrs again came forward, and said:

"I would again ask, if a person be brought before a Court, charged with crimes, if it is not right that the law should be defined by which he is to be tried—a law by which it can be judged whether he is a criminal or not? In reply to this question, my friend Mr. Wright, very prettily indeed, appeals to our feelings. 'The law is planted in here [touching his breast]—in the constitution of our nature.' Is that the law by which the Bible is to be tried, and its morality or irreligion to be tested? Is that the law by which this Book is to be proved a wicked thing, or to be justified? Is the Bible to be tried by this law in our nature, which says that murder, theft, slavery, etc., are wrong? I under-

stand that the position my friend [Mr. Wright] has taken is, after all, that the Bible is to be tried by natural religion."

Mr. Wright responded, "YES, *by natural religion.*" Then Mr. Storrs proceeded as follows:

"I am glad he has said it is natural religion. We come now to the point—we have something tangible. It is natural religion by which we are to try the Bible. All that you can prove by natural religion, with reference to supreme powers, is, that there may be one God or many, and that the God or gods possess intelligence and power; and, for aught that you can know by natural religion, this God or these gods may have just the character which it has been contended by our opponents the God of the Bible possesses. Does natural religion teach you that God is *good*, when he suffers so much misery, and war, and woe, oppression, and blood, and sickness, and death, filling graveyards with human beings? Now, where is your *good* God? Do not touch the Bible—stand off from that—let revelation alone. Just take your natural religion, and you cannot prove that God is good; and for aught you know, therefore, he is just such a character as sanctions war, oppression, polygamy, etc. I see no possibility of avoiding this conclusion. By natural religion how can you know but that it is right that God should destroy one class of men by another? How do you know that it is wrong for one nation to rise up against another nation, and to commit depredations and destroy one another by war? How do you know that it is wrong to practice polygamy? How do you know it is wrong for God himself to interfere with my rights as a man, having created me? What does natural religion teach you about the animal creation?

"See your neighbor take the calf and cut its throat before the eyes of its dam. She moans—she feels bad, don't she? Ah, it is a sin to take the calf and cut its throat—is it not? But natural religion says it is right—you want it to eat; but, perhaps my friend *Wright* will say it is *wrong*. [Laughter.] Again, a man finds a swarm of bees in a tree, and cutting down the tree, he takes the bees and puts them in his bee-house, and tells them to work for him. They work all summer long; but finally the man comes along who says that he is the 'slaveholder,' and that he wants the honey. He lights his match of brimstone under them, destroys their life, and takes the honey. He is a robber! Does natural religion say so? 'Oh, no; but they are inferior to me.' Indeed, sir, how inferior you are to God! How do you know but that the God that made you has a right to command you to be slaughtered! Does natural religion tell you that he has not? No. The fact is, that natural religion can prove nothing; but that there is a God—whether one or many cannot be determined—and that God possesses power and intelligence; but cannot lead us one step farther in determining his character. Hence, I say, that the rule by which it is claimed that this Bible should be tried, is a defective one, and that the Bible cannot be tested by it. But, perhaps I shall hear some one saying, 'You are not going to compare us to the lower and inferior animals?' But, sir, what are you but an animal? I was glad to hear my friend Wright say, that if he did not have any brain, he would have no life; but take away his brain and he would be dead, just as dead as any other animal. Now, I ask, if natural religion allows us to enslave the lower animals—and a great portion of the community take their life out of mere sport—and if the law of natural religion were the same and unchangeable, if it would not condemn every man that takes the life of the meanest insect that crawls upon the earth? Our friends have been building upon a foundation that has been laid for them by some theologians, that man has an immortal soul—that he is a part of God. Whatever else may be charged upon the Bible, this can not. Man is only an animal till there is a development of moral powers by the application of a moral law. What, 'a part of God!' Why, sir, if man is a part of God, there is no such thing as sin; for sin being a departure from God—a violation of some law, there can be no such thing as sin, unless a man should deny himself. Man, 'a part of God!' No, sir, that is an assumption of the human heart in its pride. They would be as gods. I maintain that man by his creation is only an animal of the highest order, and capable of higher development than any other animal; but as to his having an immortal soul, there is no such thing taught in the Bible; therefore, the Bible is clear of that charge. Whatever else they shall claim is taught by the Bible, it never taught that man is possessed of an immortal soul.

"The old theological notion of there being 'infants in hell not a span long,' has been adverted to. Suppose we throw the Bible away, and not let a ray of its light shine upon us, and I ask you, where infants go when they die? They go down into the grave, don't they? Then all the infants that die, go into

hell—your natural religion hell [applause and laughter]; and you cannot demonstrate by your natural religion but that every infant goes into hell! The infant comes into the world a suffering being, travels on in pain and suffering, and drops into the grave. Now, where is your natural religion to comfort you? 'Oh, I guess it has a soul that goes off in progression.' 'I guess!' I guess it is all guess work. It is the Bible that brings to our view another state, and that by a resurrection through Jesus from the dead.

"The question in regard to the Bible is not, in fact, whether that Bible is a revelation, but it is whether it is a faithful history of revelations, and certain transactions connected with those revelations; and, therefore, the whole question turns on the credibility of the Bible witnesses, and whatever charges you may bring against hireling priests, these witnesses are to be judged in their testimony, according to the motives under which they may be reasonably supposed to have acted; and if it appears that their whole course was one of self-sacrifice and pain—that they jeoparded their very lives in giving their testimony, and nothing can be shown to the contrary—then you must accept them as credible witnesses. Further, when it is shown that this suffering and trial was foretold them by their beloved Master, there is no reason that can be given for supposing that they were designing men—men that would palm off on the world a falsehood. So, if we go back to the Jewish priesthood—who may be considered as Bible witnesses—do we find them men of selfishness? Did they frame those laws?" [turning to Mr. Wright.]

MR. WRIGHT—"Yes."

MR. STORRS—"Let us see whether they were knaves or not. Is it anywhere evinced in these laws? Did they [the laws] reserve any portion of the land for the priests?"

MR. WRIGHT, interrupting Mr. Storrs, said—"They reserve to the priest one-tenth of all the other property."

MR. STORRS—"Does it look like knavery, I say, to cut themselves off from all possessions in Israel? Yet the people were to give them only one-tenth of their crops, etc., and where was the law compelling the people to give it, if they did not do it voluntarily?

"Now, I say, that the priests did not make the laws, and I call upon my friend Wright to prove that they did; and if they did, they made just such laws as 'knavish priests' would not have made—they made a law to prevent their holding possessions in Israel. They made a law by which it was made a voluntary affair with the people to pay them one-tenth of their crops, etc., or not; and there was no law compelling them to pay this tithe."

A VOICE, interrupting—"The people were not to have any wine the next year in case they did not pay this tithe."

MR. STORRS—"I ask if the priests themselves caused that there should be no wine the next year, after the failure of the people to pay tithe, or did he who caused the herb of the field to grow, cause that there should be no wine? Were you to give knavish priests now the power to make laws to regulate their own salaries, do you think they would exclude themselves from having inheritances among the people, and not make any provision for compelling the people to pay tithes?"

A VOICE—"No, they would pay more attention to their bread and butter." [Laughter.]

MR. STORRS—"No, indeed; but such was the fact in regard to the Jewish priesthood; they were excluded from having inheritance among the people, and there were no provisions made for enforcing the payment of tithes—there were no pains or penalties to be inflicted on the people in case of their failure to pay. Now, I ask, if such a code of laws gives any evidence of having been gotten up by a corrupt priesthood? No; there is every evidence of the purity and goodness of their motives. So with reference to the witnesses of the New Testament. You say of a corrupt priesthood, nowadays, that they keep a good look-out for their bread and butter; but these sacrificed all—being stoned, whipped and imprisoned, and were assured by their Master that they should come to a violent death. They went out in the face of public opinion—against a corrupt priesthood—against a corrupt world, civil and ecclesiastical, with their lives in their hands, and proclaimed the great truths and facts of the New Testament. And what are these great facts? Why, the great fact—the solar beam of the New Testament, is a *resurrection from the dead* through our Lord Jesus Christ—that God has given us eternal life, and that this life is in his Son, and not in ourselves. Amid all their trials, these witnesses maintained their integrity to the end.

"These witnesses went forward testifying to the truth, namely, that Jesus is the Son of God—that Jesus died—that God raised him from the dead—that he ascended into heaven—that he is coming again to judge the world, and to give to his people eternal life. They preached Jesus and a resurrection from the dead, and they went forward in their testi-

mony, faithful to the end; and, mark you, they did not, as hypocrites and dissemblers do, conceal their sins. Dissemblers and hypocrites do not tell their sins. No, no, sir, they cover up their sins. The New Testament witnesses did not cover up theirs, as is evinced by the very fact that we have a knowledge of them; and that is another argument in favor of the credibility of the witnesses. All these witnesses testified to facts and truths which they promulgated to the world at the hazard of their lives.

"Now, sir, we are going to test the God of the Bible by the God of nature, and see how the God of the Bible stands by this law in respect to the God of nature. Now, shut up the Bible and look at the God of nature. The God of nature is cruel. What, 'the God of nature!' Yes, sir, outrageously cruel, barbarously cruel. 'How do you prove that charge?' Go yonder, sir, see where that city stood. All were in the enjoyment of blessings and sympathy of friendship, rejoicing in each other's love, the love of society, and the God of nature marched through by his earthquake, shook the foundation of the city, and buried them in ruin! Is the God of the Bible worse than that? What has he done worse? (Applause.) Here is a populous country that spreads itself along the pleasant river, and the fields are whitening for the harvest. The inhabitants dwelling along the borders of that river are flourishing and in prosperity. Their families are happy; but the God of nature pours down the waters, and the river rises and swells, and sweeps away their dwellings, and destroys the inhabitants. Ah! did the God of the Bible do anything worse than that? Come, God of nature, stand up and defend yourself. We charge you with being a cruel God. (Applause.) We see men spread abroad over the land, pursuing the business of life, and not interfering with the God of nature; but the God of nature travels along through the country with the cholera, and calls off thousands upon thousands. Does he not sanction 'wholesale murder?' We are trying the Bible by the God of nature, and I will ask you, as a jury sitting on the trial, if, so far, the God of nature is not likely to be quite as bad as the God of the Bible? But, sir, we do not stop here—we go further. You complain perhaps, that the God of the Bible authorized Moses to exterminate whole nations—wholesale murder you may call it, if you please. How has the God of nature acted in this respect? I beg leave to refer to Bolingbroke.*

* He was an infidel but not an atheist.

It is in his views on the subject of evil, in his Works, vol. v., pp. 403, 404. He says:

"True it is that men are sometimes involved in general calamities, which they can neither foresee nor prevent, such as inundations, earthquakes, pestilences, and the entire devastations of kingdoms or provinces by savage and barbarous people, like the Huns of old, or the Spaniards, in later ages. But these calamities are rare. They may be considered as chastisements, for chastisements are reasonable when there are any to be amended by partaking of them, or by being at least spectators of them. They may be considered as mere effects, natural, though contingent of matter and motion in a material system, put in motion under certain general laws. If they are seen in the first light (*i.e.*, chastisements) they should teach mankind to adore and to fear that Providence which governs the world by particular as well as by general dispensations. If they are seen in the second (*i.e.*, as mere effects, etc.), they should suggest some other reflections which are not without their utility neither.' On page 438 Bolingbroke says: 'Cotta, who exercises greater injustice toward God than any of the tyrants he quotes did toward men, is much scandalized that those two eyes of the Mediterranean coast, *Corinth* and *Carthage*, were put out, etc But how did he know that Mummius and Scipio (the Roman generals, by whom these cities were destroyed) were not instruments of the justice of Providence, as well as of Roman policy and passion? The worst men, and the Romans were none of the best, are employed to punish the worst. None so fitted to the task. They are the instruments, and in their turn the examples of divine justice. The wealth, the splendor, the magnificence of Corinth were great, but Corinth was a sink of iniquity. Carthage was a great and powerful state, but the Carthaginians were a faithless, factious, and cruel people. Might not these be the remote and true causes (of the judgment of God upon them), whatever the immediate and apparent were of their destruction?"

"Now, sir, here is one who is talking of the God of nature. He admits it right, and undertakes to justify the God of nature in suffering those two eyes of the Mediterranean Sea to be put out. For what reason? 'Why,' says he, 'they were abominably corrupt.' Therefore the God of nature was justified in causing them to be destroyed, and destroyed, too, by the wickedest of men. Now I ask this intelligent congregation, whether the cases are not parallel with the God of the Bible; and whether the God of the Bible is to be condemned by the God of nature? What was the reason which the God of the Bible himself assigns, why Abraham was not yet to possess the land of Canaan? Why his posterity were to be kept out of that land for centuries to come? Turn to the Bible itself and hear what it says, Genesis xv. 13-16. After speak-

ing to Abraham of the bondage of his children in Egypt, he says, 'But in the fourth generation they shall come hither again.' Now mark, 'For the iniquity of the Amorites is not yet full.' What is that, sir? Why, the God of the Bible did not allow Abraham to possess that land, or injure its inhabitants, for the reason that their iniquity was not yet full; but when it was full—as Lord Bolingbroke says, the iniquity of Carthage and Corinth was full—then, sir, the God of the Bible did the same thing that the God of nature did.

"Now, sir, how are you going to condemn the God of the Bible by the God of nature? Whoever will take the history of the world will find that the God of nature has suffered and countenanced the same crimes which it is affirmed the God of the Bible has; and without spending time to go into details, we will say that the God of nature has countenanced, sanctioned, and sustained exterminating war, Lord Bolingbroke himself being witness on the subject; so the God of nature is a 'wholesale murderer.' Sir, if the God of the Bible was, so is the God of nature; and once judged by that law, the Bible stands at least on an equality with the God of nature, or with natural religion, if you like the expression better.

"But 'the God of the Bible is a very cruel God.' The God of the Bible is represented as 'commanding parents to stone the child to death; Abraham is commanded to butcher his son'; and, says my friend Wright, 'I have been asked if I would do such a deed, if God commanded it? No, I would not; but I would *cut the throat of such a God.* Well, I was a little surprised at that remark of my good friend Wright, because, formerly, when a *follower of Jesus*, he was a peace-man—a non-resistant. (Applause.) Formerly, if a man should take his child and dash out its brains before its eyes, he would not strike him to keep him from doing it; but he has changed since he has become a worshiper of the God of nature, and is now a war-man to the knife.

"But my friend Wright will have to butcher his God, and cut his throat, as sure as life; because the God of nature has given the command to delicate mothers, and *compelled* them to *butcher* their own children, and *eat* them too! Is it, or is it not a fact, that in sieges of cities, where they have been driven to desperation for lack of food, mothers have killed their own children, and eaten them to preserve their own life? What was it that commanded them to do this? *'The God of nature!'* (Applause.) The God of nature, when he saw that they were like to starve to death, commanded them to 'butcher' their children, and they actually did butcher them! Has the God of the Bible done anything worse than that? No, sir. The God of nature has shown himself to be altogether as guilty as the God of the Bible; and if my friend Wright is true to his declaration, he will have to take his knife and cut the throat of *his* God of nature. 'The God of nature,' he says, 'never did send earthquakes to kill men—earthquakes are natural omens.' They are then the *natural actions*, I suppose, of the God of nature; are they? If it is not understood in this way, I confess myself incapable of telling how it is understood.

"But our friend Wright is very accommodating to the God of nature. If he were half as accommodating to the God of the Bible, he would not find so much difficulty. I should like to know what can be found in that manifestation of the God of nature that goes to prove his goodness. Can the God of nature speak to men really in any way possible? If he can, why did he not give them some notice that he was going to destroy such a section of country, and that they must move away from it, else he would destroy their lives? How good he must be to destroy all their labors, and destroy their families? 'But the man would not have been hurt when the lightning fell from heaven, if he had not been in the way of it.' Indeed he would not! But did the God of nature tell him, when he was walking along, that he was going to get in the way below? Did he not suffer him to go on, and dash him to death in a moment?

"There is one other point that I shall notice in the remarks of my friend Wright this morning, particularly. He tells us that Jesus was good—a good man. Thank him for that. He says that Jesus founded a sect. Any harm in that, friend Wright? [MR. WRIGHT—'Yes.'] Very well, how did he found it? In any other way than you are founding a sect now? [MR. WRIGHT—'Yes.'] *No.* Well, but what of that? Was the sect good at the outset? Yes; my friend Wright acknowledged that the persons concerned in it, at the outset, were good men. [MR. WRIGHT—'Yes.'] I thank him. The men that were first concerned in founding this sect were good men, true men, faithful men, Christlike men; and they demonstrated their integrity to the truth, by contending for the truth even unto death, at the hazard of their lives. What then? Since that period this sect have become corrupt and done certain things injurious to society. I am rather glad

my friend Wright said, that 'those who *assume* to be this sect have had an injurious influence upon the world.'

"He says these men do not belong to Jesus. What, then, have they to do in pouring contumely upon this sect or the system Jesus introduced? Why bring them to this stand, when he says himself that 'they have no affinity to Jesus?' He has given us the argument. He has told us that Jesus was good—that the men to whom he committed this work were good and true men. He has now told us that those who *assume* to be of that class, 'act just as contrary to Jesus and his first ministers, as Satan does to God.'"

The sense of the community at Hartford on the subject of the defence may be seen in the following resolution, passed, among others, at a large meeting of the citizens held the evening after the Convention adjourned, at which Leonard B. Griffin, a Methodist minister, presided:

Resolved, That the sincere and hearty thanks of Christendom are due to the Rev. Messrs. Storrs, of New York, and Turner of this city, for their able, manly, fearless, laborious and triumphant defence of the Holy Scriptures, during the recent Convention.'

REMARKS BY THE EDITOR.—That Convention on its first meeting had determined when it adjourned to do so to meet in the same place in January following; but for some reason that plan was not carried out. After its close the President of the Convention, JOSEPH BARKER, an Englishman, came out an *Atheist*, and preached "*There is no God*" for a few years. I am glad to say that finally he renounced atheism and infidelity and returned to Christianity with a sorrow-stricken heart for his past course, and confessed the barrenness he had felt in his infidel career.

The editor of the BIBLE EXAMINER has never, for a moment of his life, doubted the truth of Christianity and of its invaluable character; but he has expunged from that pure fountain, what he has been convinced was only the "traditions of men" ignorant of the true character and government of the God of the Bible, who is "A just God and a Saviour" (Isa. xlv. 21), and whose name and nature is "GOD IS LOVE."—1 John iv. 8, 16.

THE DIVINE DISPENSATIONS.

OR, THE DIVINE PLAN IN THE GOVERNMENT OF OUR RACE.—No. 1.

BY THE EDITOR OF BIBLE EXAMINER.

INTRODUCTION.—That God had a plan for the government of the race of Adam before the world began, will scarcely be denied by any believer in His being and attributes: that such plan was matured in a perfection and with such wisdom as to forbid the idea of change or disappointment must, also, be admitted; for with God there "is no variableness, neither shadow of turning" (Jas. i: 17): and Jehovah himself says, "I am the LORD, I change not."—Mal. iii: 6. Men are prone to think that God is, like themselves, liable to mistakes, and under the necessity of altering or changing his plan to suit circumstances unforseen. But no such idea is admissible in the administration of that Being who is infinite in all his attributes; and, hence, cannot but be perfectly acquainted with all the possible workings of a system which is altogether of his own production and arrangement, "declaring the end from the beginning" (Isa. xlvi: 10); and has challenged false gods, saying, "And as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people; and the things that are coming, and shall come"—Isa. xliv: 7. "As for God, his way is perfect."—2 Sam. xxii: 31, and Psa. xviii: 30.

Enough testimony has been presented to show that the idea of failure in any part of God's plan at creation, or that it has been changed is without foundation, and is, in fact, an impeachment of the Divine attributes; also, it is a reproach on the divine government, which is not becoming in a creature born of the dust by the Divine power and wisdom. Let it then be a settled point with us all, that there has not and never will be nor ever can be any failure in the creative or administrative work of God, or any cause arise for which his plan from the outset, should need or has received any supplement, alteration or amendment. The whole work of creation and redemption was as fully in the Divine mind before the work began as it is to-day or ever will be. Yet the development of His plan has been, and will continue to be gradual; so that of any age it may still be said, it knows only in part. These gradual developments are what I call "DISPENSATIONS," succeeding each other in God's appointed times, until, "according to the purpose of Him who worketh all things after the counsel of His own will" . . . "that

in the DISPENSATION of the FULLNESS OF TIMES He might gather together in one all things in Christ."—Eph. i: 10-11.

That God has "times and seasons" for all these developments, is true; but they are "in his own power" (Acts i: 7); and the veil is only taken off at such periods as He chooses. The manifestation of his purposes have all been gradual; suited to the age or dispensation then opening.

THE ADAMIC DISPENSATION.

This was the first relating to our race. It embraced the entire work of creation and the trial of the first man. The period, at first, is marked off by days: each successive day bringing forth some new development of creative power and wisdom; all speaking forth the goodness of God and manifesting Divine love. When the finishing work was brought forth, and man stood up on the earth as its lord, God manifested his love for man by giving him "a help meet," or one suitable for a companion in the trial that was before the race. A residence was provided for them as a source of joy and comfort, and as a symbol of that designed as their final habitation; thus giving them a foretaste of "the joy set before" them, when the full work designed by the CREATOR should be accomplished. But how was the new-made man, whose eyes were just opened on the works of God, to know the value of his possessions and the love of the CREATOR, while as yet he had no experience of evil—no contrast of the state he was now in?

What should we think of the parent who, having a child born to him, should keep that child always in the state or condition of a helpless infant, a toy in his house, and never send him forth to learn for himself how to live and how to appreciate his father's kindness and love? Would not all say, "That father is ruining that child, and he will never be good for anything if kept wholly indoors as a mere pet?" The cry would go forth, Send him to battle his way for himself, and let him learn to provide for himself. In that way he will appreciate the goodness and love of his parents, and be possessed of an amount of happiness to which he must have been an entire stranger all his days, had he not been sent forth to the work of conflict where all his powers and faculties could be developed; thus arriving at a knowledge of himself and his capabilities which he would otherwise never have known. And though he might have thought his father dealt hard with him when he put him in the school of trial and development, he will at length see, feel, and confess that it was love in that father that led him to deal with him in what seemed so severe a manner while he was inexperienced.

Adam's childhood was in a Paradise—a garden of delights. But he was not yet prepared to appreciate it; for he knew no contrast: all was enjoyment from the commencement of his existence; and it was thus impossible to understand the greatness of his CREATOR's love, or the unbounded happiness God designed for him in the future. Hence, he must be taught by contrast with evil. "The knowledge of good and evil" was the lesson to be learned. How could this be accomplished? Not by making evil impossible; nor by forcing man to do evil; but by a simple prohibition (temporary, of course) not to eat of that tree. He should have waited till the prohibition was removed; for there is no evidence that it would never have been removed; for to be perfect in the highest degree the time must come when man would know evil, because that is essential to a moral training; and God says, "I form the light and create darkness; I make peace, and create evil; I the LORD do all these things."—Isa. xlv: 7. The introduction of evil, then, was of God's appointment; but sin is another matter. Man's SIN was in not *waiting* God's time for the knowledge of the evil; he ate before the injunction was removed, and learned evil in a way to make it far worse to him than it would otherwise have been; but not in a way which infinite wisdom and love had not made ample provision to overrule for the highest good of the race, in the end.

Of this latter fact, God gave, on the spot and at the time, a promise, though under a *veil*, of the entire reversal of all the evil that had been introduced. "The seed of the woman" was to be the RESTORER. He should undo all the evil resulting from the first transgression—"take away the sin of the world" (John i: 29); "Bruise the serpent's head" (Gen. iii: 15); "Destroy the work of the devil" (1 John iii: 8); "Destroy death."—1 Cor. xv: 26; Heb. ii: 15, and Rev. xx: 14.

Adam's transgression has been magnified by theologians, and God represented as exceedingly angry, taking vengeance on the whole race for the one offence of Adam, etc.; all of which representations give a false view of the MAKER's character and designs toward the race. True, Adam and all his posterity were excluded, temporarily from the tree of life, and subjected to death; but with the assurance of an ultimate restoration of the tree of life and a deliverance from death. All

this was promised, it is true, under a *veil* in that dispensation; but no less real on that account, as God has more or less veiled all his promises and designs toward the children of men; which veils are removed in His own time, as we shall learn as we proceed. The exclusion of man from the tree of life, and subjection to death, as, also, his expulsion from Paradise, were all acts of love, and not of anger, as a depraved theology has long maintained, to the dishonor of the CREATOR, as if he had been a blind adventurer who undertook a work which he had neither skill nor power to accomplish and did not know what the result would be. Such thoughts of God, the CREATOR of all things, are worthy only of the dark ages of paganism and papal superstitions, when men's passions gave their gods a like spirit with their own. It is time there was an end of such blasphemy against God and his works.

Man at his creation was blind as to moral evil. His moral faculty, though existing, had no development—"his eyes were" not "opened" to a sense of right and wrong. A command was a necessity to bring the moral faculty into action. That command might relate to something that was right or wrong in itself; or it might relate to an action which was not wrong in itself, but made so by a command.

Eating of the tree of knowledge of good and evil was not wrong in itself, but it was made so by a command given. Hence, if it had not been given, man might eat thereof innocently; or, if he had waited his MAKER'S *time* for withdrawing that prohibition, he would have come to the knowledge without the entrance of *death*. Adam's sin, then, was not of the highest character; *i. e.*, it was not doing that which was evil in itself; but it was evil because he was commanded not to do it; he sinned not against a *moral* precept, but against a *positive* one; yet this was sufficient to "open his eyes" to a knowledge of good and evil, though the act was not, in the design of his MAKER, to fix his final state; as a RESTORER was provided "before the foundation of the world" (Eph. i: 4, 5, 9, 10), and proclaimed immediately after the transgression (though veiled) in the declaration of the triumph of the "seed of the woman."—Gen. iii: 15.

Man sent out from Paradise, goes forth to learn evil by experience, and is sustained by the remembrance of that garden of delights, to which he had a promise of restoration after a season of painful trial, which, under Divine grace, shall prepare him for a higher enjoyment than he ever could have possessed without it.

It must be apparent to all that the plan was to be opened by various stages, as the work of creation was; though both contained a grand whole, or an ultimate perfection, when evil should have an end, and the glories of the whole plan be fully opened, justifying the means and stages employed to bring about the consummation; and manifesting the infinite wisdom, power, and love of the CREATOR to all created minds; thus bringing glory to God and producing unlimited confidence or trust in him by all intelligent creatures; so that unhesitating and cheerful obedience to his will, will ever after be yielded as our highest joy and happiness. A glorious result to our race.

I have brought my subject beyond the Adamic Dispensation into what, by distinction, may be called,

THE ANTEDILUVIAN DISPENSATION.

This extends from the knowledge of good and evil to the flood; and seems to be little else than a manifestation of the animal nature of man; though there are sufficient exceptions to show that man is capable of a spiritual development. The main persons of this last class were Abel, Seth, Enoch and Noah. These doubtless had many of their posterity to go with them in the service of God; for we are told, after a son was born to Seth, "Then began men to call upon the name of the LORD"; or, as the margin reads, "Then began men to call themselves by the name of the LORD."—Gen. iv. 26. "Enoch walked with God; and *died* not; for God took him."—Gen. v. 24. I have supplied the word "died" for "*was*," because Paul thus interprets the language in Heb. xi. 5, "By faith Enoch was translated that he should not see *death*," etc. Noah was a righteous man, and survived the antediluvian dispensation. All others of that dispensation, except the four persons named and their immediate descendants, seem to have lived after their animal nature, developing it down to a great age; thus showing that great age does not insure a spiritual development in men, but rather the reverse; the animal prevails, so that the shortening of life seems to be in mercy to man.

The general laws of the dispensation now under consideration are not revealed clearly; but some there doubtless were, or we should not hear of "the *sons* of God" in distinction from "the daughters of *men*."—Gen. vi. 2. It seems these "sons of God," or the class

known as calling "themselves by the name of the LORD," were tempted and overcome by the "*fair* daughters of the sons of men"—men who had no higher object in life than self-gratification, like the vast multitudes in all ages hitherto. These connections among the antediluvians brought on a general apostacy from the service of the LORD, so that Noah, only, remained true.

That this dispensation was designed to fix or determine the *final* state of the antediluvians cannot be proved. God's great scheme of human redemption by a second Adam was yet under a veil; they, at best, had only intimations of it; sufficient, however, to involve them in personal guilt, which would be punished by the destruction of their animal nature; to the government of which they had given themselves up; which destruction was to be a warning to men in after dispensations against "living after the flesh."—See Jude 6–8; 2 Peter ii. 4–10; and Romans viii. 13. The multitudes of the antediluvians had no clear conceptions of God's plan for their deliverance from sin and death, and that they were among the "all men" for whom "Christ" would "give himself a ransom"; the revelation of this truth was reserved for them to a future state or period—it was to be made to them *after* the "ransom" was actually made. This is evident from the language of an apostle, which, however it may be VEILED, or obscured, nevertheless shows that at some period *after* Christ's death something would be preached to these antediluvians. The apostle says, "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death *in the flesh* [in which the sins were committed,] "but quickened by the Spirit: by which, also, he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing."—1 Peter iii. 18–20. As to the exact time when this preaching was done, or is to be done, there may be doubt; but that it has been done or will be done under the personal administration of Jesus at some time subsequent to his death in the flesh, there can be no reasonable doubt: besides, this view is confirmed by Peter's language in the following chapter, where he speaks of the "quick and dead" being judged. He says: "For, for this cause" (because they are to be judged) "was the Gospel" (to be?) "preached also to them that are dead, that they might be judged according to men in the flesh" (because it was in the flesh they sinned, and in the flesh Christ was put to death for them), "but live according to God in the spirit"; or *by* the Spirit, then to be given them, by which they come to see Christ as their REDEEMER and DELIVERER; and their final state will be determined by their reception or rejection of him when he is thus manifested to them.

In the antediluvian dispensation the works of the animal man were fully developed under a life-training; and it was shown that men need and must have aid, foreign to themselves, to enable them to rise out of the animal into the spiritual, in order to an endless life and immortality. Such a training seemed to be devised by infinite wisdom for the ultimate good in the highest degree; and evil in its worst form was suffered to be worked out in the animal man for a development of its incapacity to answer the higher state for which man was designed by his CREATOR. The animal has its use in the present state, and may be abused as well as used; whatever it may be, the CREATOR can and will overrule all to the advancement of the higher end He had in view at man's creation; and to bring about this result He will neither change, alter, nor amend His plan, made before the foundation of the world. This view removes all grounds of fear that God will not fully accomplish all that He designed or has promised. Nothing can possibly defeat His purposes concerning the race. "His counsel will stand, and he will do all his pleasure."

A KEY TO JOHN v:28, 29.

BY MRS. L. R. K. BISHOP.

SEVERAL years after I embraced the "Life Views," I remember, in company with Sister Helen Robertson, entering upon a somewhat careful investigation of John v., with the object of getting a clearer view of the much wrangled over verses, 28, 29. Failing to see (after doing our best) the legitimate bearing of the context as related to our own, or any other view of the above named texts, Sister Helen exclaimed, "I do not believe we have got the key to this yet!" I have thought of that remark many times since with approval, and I feel certain she was right, now that I have found a key that seems to turn back the bolts easily, and without violence, and displays a harmony, not only of the different parts with each other, but with the great plan as revealed elsewhere.

Whether I shall be able to make this apparent to your readers may be doubtful; but with your permission I will try.

The occasion which called out the language we shall consider, every sentence of which is pregnant with meaning, was this: Our Saviour had just healed the man at the pool of Bethesda, and the Jews persecuted him because it was done on the Sabbath. He justified himself on the ground of having only followed his Father's example, who had worked up to that time. They thought this gave additional ground of complaint. "For he not only had broken the Sabbath, but said that God was his Father, making himself equal with God." The language which commences our subject, and which I will quote from the Emphatic Diaglott, was his reply to this charge; it is as follows: "The Son can do nothing of himself, except what he may see the Father doing, for whatever He does, these things also does the Son in like manner. For the Father loves the Son and shows him all what he himself does, and greater works than these will he show him that you may wonder. For, as the Father raises up and makes alive the dead, so also the Son makes alive whom he pleases."

In view of the custom, unhappily so prevalent in some quarters, of mercilessly wrenching and squeezing certain prophecies until their own authors would not know them, in order to force them into niches they were never designed to occupy, for the reason, that to accept them, according to their plain and obvious import, involves the resurrection of their subjects to natural life. We may well stop here and enquire, not only who gave natural life in the first place, but who restored it to the son of the Shunamite, and to the man whose stilled pulses beat again as soon as he had touched the bones of Elisha? Certainly the power was not in man, much less in the bones of a dead man, to restore life. If this was the work of the Father, and all things which he does the Son does in like manner, even to making alive the dead, examples of which he will yet give them, or "greater works" than healing the sick that they may wonder, who will dare affirm that "Christ has but one kind of life to give," that he is not "thoroughly furnished" to every work the plan requires of him! But what does the plan require? The next two verses give us the key to the situation. "For the Father does not even judge any one, but has given all judgment to the Son; so that all may honor the Son even as they honor the Father. He who honors not the Son honors not that Father who sent him." Much depends on a correct answer to the questions what judgment is this which is so entirely committed to the Son, and when does it take place?

That this is the judgment which decides the final destiny of the race is certain from two considerations: First, the very fact that it is given into the hands of the Redeemer proves it to be that judgment contemplated in the redemptive plan which is being wrought out by him, and as that plan is never to be followed by another, man's final destiny must depend on his acceptance or rejection of its provisions.

Secondly, in this judgment the Father does not participate, he "does not even judge *any one*" in this judgment. But that judgment which "came upon all men to condemnation" was the direct work of the Father; so also those judgments of both nations and individuals, the history of which forms so large a portion of the sacred records. What an argument is this to prove all past judgments but temporal, and not designed to fix the final destiny of those concerned; the judgment which does that having been committed to the Son.

But when does that judgment take place? Let Paul answer: "It awaits men to die once, but *after this* a judgment." Again, "He has established a day (a period of time) in which he is about to judge the habitable in righteousness, by a man whom he has appointed, having furnished a proof to all by raising him from the dead." Once more. It was through no inadvertency of his that in enumerating the foundation principles of the Christian system, he places "eternal judgment" after "the resurrection of the dead." But I hear my brother saying, "*Now* is the judgment of this world," putting peculiar emphasis upon the word *now*.

All must admit that while the word *now* is often used as an adverb of time, it can be just as legitimately used in *this sense, in consequence of* something said or done before. The only question is, in what sense is it used in the text under consideration? This the context must decide. Allow me to suggest, then, that if the sentence quoted teaches that the judgment of the world is *now* taking place, the next clause teaches just as certainly that the Ruler of this world is *now* cast out. And as this was said more than eighteen hundred years ago, and as the age to which it is applied is nearly ended, I submit whether for the entire period named, "the Ruler of this world" has not held the balance of power in the world to a remarkable degree; and whether he is not yet particularly lively for a "*cast out*" Ruler? But let us bring the text "to the spot where it claims parentage" and

see if we can learn its real significance. It will be found in John xii. 31. In a previous verse Christ says, "If the grain of wheat, falling into the ground should not die, it remains alone; but if it should die, it bears much fruit." The thought of death evidently distressed him, for he says, "Now is my soul troubled, and what shall I say? Father save me from this hour. But on this account I come to this hour. Father, glorify thy name. Then a voice came from heaven, I both glorified and will glorify again." Turning to the crowd he said, "This voice has not come on account of me, but on your account. There is *now* (in consequence of the fact that the Father's name will surely be glorified by the death of the corn of wheat, so it may bring forth much fruit), there is now a judgment for this world; the Ruler of this world shall now be cast out. And I, if I be raised on high from the earth will draw all (his subjects) to myself." Surely this is all plain and very satisfactory.

Let us turn again to chapter v., and in the verse following those we have been considering we read, "Indeed, I truly say to you, he who hears my word and believes Him who sent me, has *aionian* life, and comes not into judgment, but has passed out of death into life." This presents a new phase of the subject. It brings to view a class who hear the words of Christ, believe Him who sent him, receive the regenerating principle of spiritual life and do not come into the judgment of the preceding verses—the judgment of the world, having passed out of death into life before that judgment takes place.

Is it an isolated text of Scripture which thus teaches the prior preparation of an elect "people for a purpose"? Is it not rather like the "goodly bough" of Joseph, "whose branches run over the wall?

The Bible seems full of allusions to such an arrangement, and it was even declared from the beginning in a figure. I am not a patron of "home industry" when it takes the form of type manufacturing; but I accept with pleasure those types which the Scriptures clearly prove to be such. That the first Adam "was the figure of him that was to come" is plainly stated, and is also proved by calling Christ the "Second Adam." As the first Adam could not enter upon the work of generation committed to him, until he had been first cast into a "deep sleep" and a help-meet for him prepared, who was bone of his bone and flesh of his flesh, so the second Adam does not enter upon his great work of *regeneration* until he has first tasted death for every man; and his bride, who is also his body, "of his flesh and of his bones," has been fitted up for her work in the divine arrangement. It can with propriety be said that Eve was created in Adam; but her development as "the mother of all living" was subsequent, and was entirely exceptional; no other woman ever had such an espousal! So the Church, the elect bride of Christ, was "chosen in him before the foundation of the world." Is it strange then that her development as such, during the time of her espousal, should also be exceptional? Had it been the plan of God that Christ should administer the judgment of the world alone, this might not have been necessary. But "know ye not that the saints shall judge the world"? Hence the necessity of a prior preparation. But when the marriage of the Lamb shall have come, his wife having previously made herself ready, then "The Spirit and the bride say *come!* and let him who hears say *come!* And let him who is thirsty come; let him who wishes, take freely of the Water of Life." That very "Water of Life" which John had just seen proceeding from the throne of God and the Lamb; on either side of which was the "Wood of Life," whose leaves were for the healing of the nations; thus fixing the chronology of the invitation.

This invitation commences the great work of the world's regeneration; and "In the regeneration, when the Son of man shall sit on the throne of his glory, ye also (the twelve) shall sit on twelve thrones judging the twelve tribes of Israel." There we see the time of judgment is also the time of regeneration; and somebody has had a prior experience of both, inasmuch as they sit on thrones as judges, instead of coming into that judgment as the subjects of it. How the magnet of a true exposition, when thrust into the mass of divine testimony, attracts everything on the given subject harmoniously to itself, nothing is repelled—nothing stretched because too short or cut off because too long.

The next verse reads, "Indeed I assure you, that an hour comes and now is, when the dead will hear the voice of the Son of God, and those having heard will live." That this language refers to those examples of the restoration of natural life. He was about to give in the resurrection of Lazarus, the widow's son, and the daughter of Jairus, which would fulfil his previous promise to show them "greater works" than healing the sick, that they might wonder, I have no question; and the next verse seems to confirm the idea: "For as the Father has life in himself, so he

gave also to the Son to have life in himself."

That the Father is the great source of both natural and spiritual life no one will question; and that he has given the Son to partake of his fulness in this respect seems clear, and the two preceding verses furnish examples of his ability to bestow both spiritual and natural life as occasion requires.

The necessity of being thus thoroughly furnished for the work before him becomes apparent when we consider the true import of the next verse: "And He gave him authority also to execute judgment because he is a Son of man." That it is in consideration of his being the Son of God that he has received life to bestow, and it is as the Son of God that the dead hear his voice and live, is certain; but this administration of judgment is put into his hands because he is the Son of man. And why? For this reason: when he took upon him our nature, he became the "kinsman" of the race; and though it cost him his life, ours being a condemned nature, he thereby secured the "*right to redeem,*" according to the Father's own arrangement. Now his necessity as a Redeemer of having the power to bestow both natural and spiritual life becomes evident when we consider the difficulties the race is involved in, with which he has allied himself.

It has sometimes been argued, that man's great crowning difficulty is death; that death which has hung like a pall over the race since "by one offence (in which all were represented) judgment came upon all men to condemnation." But this is a mistake. The *great* difficulty lies in *whatever made that death a necessity.* This was *animalism*, pure and simple, of which the first transgression was but the legitimate development. It was the work of the first Adam as a generator to produce a purely animal nature; but God never designed to preserve it unto life eternal, unless there was first added to it that element of spiritual life which from the very beginning was for this purpose vested in the Second Adam as a *regenerator.* And for this reason the natural—carnal—or animal nature "is enmity against God, it is not subject to the law of God, neither indeed can be"; and the only way to bridge the chasm is to engraft on to the natural stock a principle of spiritual life, which will by the very operation of natural law produce fruit, not in harmony with the nature and character of the stock, which is *animal,* but of the *scion* grafted into it, which is *spiritual;* thus producing an at-one-ment.

Now as in the wisdom of that God, who can neither err nor be unkind, death has been permitted to sweep into the charnel house millions of the race before they have reached an age making it possible for them to comply with the conditions on which the above named principle is bestowed, and other millions have gone down in death, having never heard that there was such a principle to be secured, the necessity becomes apparent to every thinking mind for the "Kinsman" to possess the power to bestow natural as well as spiritual life; otherwise the majority of the race must perish through no fault of theirs, but in consequence of this weak spot in the plan. Let us thank Heaven that such weakness is all in men's theories, as the next two verses will abundantly prove. "Wonder not at this (at the principles laid down for they will be demonstrated), because an hour comes in which all those in the tombs will hear his voice and will come forth: those having done good things, to a resurrection of life, and those having done evil things to a resurrection of judgment."

This paper is headed "A KEY TO JOHN v: 28, 29," and now that we have reached, in our investigation, the designated verses, so plain and obvious does their import appear in the light of what precedes them, that nothing more seems necessary to be said. But lest some inattentive reader should still be wondering why a class, acknowledged as doers of evil, should be raised to judgment, with all that word intrinsically means; first, a *trial,* and then a *decision, with its results,* instead of being raised for *punishment,* which is the last act of judgment when it results in condemnation? I remark: We have already seen that the only way that any member of the race can be fitted up so as to make it possible for him to "do good," is through the power of the regenerating principle deposited in the Second Adam; all others "do evil" as a result of their connection with the first Adam only. "That which is born of the flesh is flesh"; and "they that are in the flesh cannot please God." Now to resurrect them (or leave them in the grave) for punishment, is to punish them for being born of the first Adam, unless it is claimed that they have all had an opportunity to avail themselves of the remedy provided in the Second Adam, to help them out of the flesh into the spirit. This idea no sane mind will, in the light of facts, for a moment entertain.

How then can this lack of opportunity to obtain what is so essential be explained only on the principle named by Paul: "The earnest expectation of the creature (*all mankind;* Prof. Wilson) *waiteth for the manifestation of the sons of God.*" On this very princi-

ple Christ did not pray for the world, but only for those who had been given him out of the world, for they only were having their final trial, or judgment, the result of which is the resurrection to life brought to view in the 29th verse. And those deemed worthy to obtain *that resurrection* of the dead *cannot die any more;* for they are the children of God, being the children of the resurrection named. In other words, that principle of spiritual life which had previously renovated their moral nature, at last takes hold of the physical, and changes it from mortal to immortality. This change, it is my settled conviction, is an attainment that will only be reached by the bride, "which is his body, the church," that she may be like her head, and fitted for that close union, and familiar association with the Father, "who only hath [underived] immortality," and his only begotten Son, "the first-born among many (adopted) brethren," which such a relationship implies.

Let me close by asking those who talk as though they thought the exceptionably severe preparation of the bride for her position, will hardly say if the world is to have a probationary existence afterward. Is it nothing that the Royal Bridegroom will in that day acknowledge his Bride before the Father and his holy angels? Is it nothing to be received as an honored member into such a family circle?

West Meriden, Conn.

PRE-MILLENNARIANISM.

THE ARGUMENTS OF PROF. BRIGGS AND "THE NEW YORK EVANGELIST" AGAINST IT EXAMINED.

BY P. ALLING.

IN the Second Advent movement of about forty years ago there was an "eye to see and an ear to hear" upon this great subject. There was then (as well as now) laborers in the field whom the Lord honored and blessed with a large measure of His Spirit wherever they went. The proclamation then made stirred up all classes to inquire and to search the Scriptures "to see if those things were so." Many honest hearted and devoted Christians from the various denominations believed—as also not a few of their ministers—its truthfulness, and were quickened and greatly blessed in its reception and in aiding forward the work. These things were witnessed by the orthodox churches of the land, which brought to the front the presidents and the learned professors of the theological institutions of the denomination, with the D.D.'s and other clergy in hostile array against it. Prof. Stewart, of Andover, Mass., took the lead, and threw out his "Hints upon Prophecy," assuming that all the periods and the events, measured by those of the Book of Daniel, had their fulfilment prior to and in the wars of Antiochus Epiphanus against the Jews and Jerusalem; and those of Revelation were fulfilled by Nero and other Roman emperors of the first century, and that the prophecies of Christ, pertaining to his second coming, in Matt xxiv., Mark xiii., and of Luke xvii. 21., were all fulfiled at the destruction of Jerusalem.

These interpretations were endorsed by, and echoed and re-echoed throughout the land by all classes of the clergy, as an effectual quietus to his hated doctrine.

The promulgation of such arguments were, to honest and intelligent minds, much as expressed by Prof. Charles Finney, when asked why he did not stand up with President Mahan and Profs. Coles and Morgan in their opposition to Elder Charles Fitch when he discussed this question with them in 1842 at Oberlin, replied: "Their arguments are so weak I am ashamed of them." This opposition continued till after the time movement of 1843–4 passed, when their mode of warfare was changed to a dead silence. From that time to the calling of the Prophetic Conference last summer, they were apparently as lifeless as the turtle with its head and feet drawn in under its shell; but the announcement of that meeting and its action was, to them, like applying a coal of fire to the turtle's back, which at once stirred up the latent fire of opposition to this doctrine. This renewed energy brought again to the front the same class of learned professors and of D.D.'s and other clergy, armed with weapons quite different from their predecessors. It is true that in their published history of Pre-millennarianism they have jumped entirely over this eventful epoch as beneath their notice (as also did the New York Prophetical Conference); yet, nevertheless, their former inglorious defeat is not forgotten. That experience taught them this long-to-be remembered lesson, that the literal reading of the inspired word is hard testimony to confute or twist, so as to make it teach an opposite doctrine from its natural import. This fact has led them to adopt this very remarkable mode of warfare, both aggressive and defensive, of dispensing entirely with Bible testimony, and to substitute in its place the historic faith and action of the Church, with her councils, decrees and confessions of faith, as proof positive why ortho-

doxy should now repudiate this doctrine and not allow its introduction into their respective churches. Very soon after the publication of the call for that conference Prof. Briggs (of Princeton, N. J., if I mistake not) commenced a series of articles in the New York *Evangelist* (the accredited organ of the Presbyterian Church of the United States) against this doctrine, predicated wholly upon the standards of the Church, and ended in the number of the 9th January last. In the same number appeared an editorial endorsement of the Professor's arguments and conclusions as follows: "We hold to the doctrines and standards of the Presbyterian Church—the grand old historical faith"—and adds: "That the reader may understand precisely the points which Prof. Briggs claims to have established we restate them here: 1st. That the Westminster standards, in their historic sense, excludes Pre-millennarianism from orthodoxy. 2d. That the Reformers and scholastic divines of the sixteenth and seventeenth centuries repudiated Pre-millennarianism. 3d. That the Ante-Nicene Church excluded Chiliasm by its various creeds, liturgies and Church authorities, and that the Post-Nicene Church knew nothing of it, except in a few heretics and obscure men, and that it was buried for a millennium of Church history. 4th. That ancient Chiliasm originated in Jewish and Ebonite Apocalypses, and that while it has been held in moderation by a few respected divines in ancient and modern times, yet its historic recurrence has been in connection with such heresies as Montainism, Anabaptism, the Fifth Monarch, Irvingism and Plymothism. 5th. That the men in the late Prophetical Conference have set themselves in antagonism to the Evangelical Churches, by charging them with declension from vital doctrine and heresy, and through the organization of a permanent committee for the propagation of such a type of Pre-millennarianism as has ever been, and must now be, condemned by the historic churches."

The editor generously offered a limited reply to some few of the champions of this faith, but confined them "strictly to the historical question, and not to depart from it even to discuss the Bible argument." In subsequent numbers of that paper is published Prof. Craven's reply (who was a prominent member of the New York Conference) to Prof. Briggs' historic statements, and makes some important corrections, particularly in relation to the composition and action of the Westminster assembly in relation to this subject. From which it appears that, instead of that assembly excluding this doctrine, it was tolerated; that its moderator and quite a number of its members were Pre-millennarians, whose councils were in high repute. In the number of February 13, Prof. Craven quotes from the standards of the Westminster Confessions the following: "All synods or councils, since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help to both." "The teachings of our 'standards' is that the first, the highest, the only infallible standard of our Church is the word of God." He also shows that for the first 200 years after Christ no other doctrine than the personal coming and reign of Christ during the millennium was known to the churches. He further shows that the declensions of the next two centuries and departures from this and other Bible doctrines laid the foundation for the development of the papal apostasy, etc. Now, as Prof. Briggs makes the Ante and the Post-Nicene Council the historic basis of his "historic church" to disprove Chiliasm (as specified in the editor's statement, No. 3), of course his historic church of that epoch, and onward for "a millenium," must necessarily include not only the basis of the papal apostasy, but also its superstructure, for at least one thousand years of its palmiest days! This claim certainly places the orthodox historic churches of that age, as well as of the present day, that have and do repudiate and condemn millennarianism upon such testimony in very bad company, and, if thus found in the final day, must be sharers with the mother Church in the judgments written against her.

Mark this. If the mother Church is to be condemned for the liberty she has taken of exalting the decrees and confessions of the Church above the Word of God, and then of trying and condemning as heretical doctrines, drawn from the Bible itself by those Church historical standards, was wrong, why is it not equally wrong for her protesting offspring to do the same thing?

Such action is at variance with their own acknowledged confession (above quoted), "that the first, the highest, the only infallible standard of our Church is the Word of God." By this standard are all honest-hearted, truth-loving and godly millennarians willing and desirous of being tried, but by no other. Till they thus do we, as a people, cannot be convicted from Pre-millennarianism, which they call heresy. We must continue to hold to "the doctrines and standards" of the Church of the living God as defined by Christ' its liv-

ing Head, and His holy apostles. This, we believe, is just as much better than the standards of the historical Church, as God is greater and wiser than men.

Norwalk, Ohio, Feb. 27, 1879.

I give the following as an ingenious exposition without indorsing it. The text is surrounded with difficulties whatever view is taken of it. The following has as few, perhaps, as any other.—EDITOR OF EXAMINER.

THE SON OF MAN JUDGING THE NATIONS.

OUR purpose now is to substitute an interpretation of Matthew xxv., which shall be free from the difficulties of the ordinary view. We hope to show that the entire paragraph applies not to the *dead* but to the *living*.

There are three classes of persons before us: those whom Christ calls his brethren, those He calls sheep, and those He calls goats.

Those whom Christ calls his brethren. We first inquire into their state, position, and circumstances outwardly, at or just before the appearance of Christ upon the throne of his glory. All this is by fair implication denoted by their having been hungry, thirsty, naked, strangers, sick, and in prison, representing a complication of unparalleled troubles, distresses and tribulations. Can we find in Scripture any people represented to be in those very distressing circumstances in the latter days of the present dispensation? For to such days obviously the prophecy refers. In Jeremiah xxx. are the following words in relation to the Jews: "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great; so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it." This last clause forbids the application of the prophecy to anything in past history relating to that people, and must therefore point to the future.

To the same time reference is made in Daniel: "And at that time shall Michael stand up, the great prince which standeth up for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that time; and at that time shall *thy people* be delivered; every one that shall be found written in the book." Now, every Christian knows that the prophet Daniel was a Jew—that at the time he wrote the Scriptures only recognized two divisions of mankind, Jews and Gentiles, that by "his people" was meant the Jewish people, and that at the time when Jerusalem was destroyed by the Romans, though it was a time of great trouble, yet that they were not then *delivered*, but were (those of them who survived the destruction) enslaved, and scattered among the nations and therefore that this prophecy remains to be fulfilled. The time of unparalleled trouble of Daniel's people is the time when they are to be delivered from the hands of all their enemies, and that by the coming and miraculous interposition of their long-rejected Messiah, leaving us to infer that the trouble will be the means of leading them to look for his appearing, and preparing them for saying: "Blessed is he that cometh in the name of the Lord."

Now, to this time the Saviour refers in Matthew xxiv., a chapter which ought not to have been separated from chapter xxv., as they are one continued discourse. What can be a fitter description of this time of trouble to these people than that which represents them as hungry, and having nothing to eat, as thirsty and having nothing to drink, as strangers and having none to take them in, as naked and having no clothing to put on, as sick and having none to visit them, and in prison and no one to come unto them? If this be not a description of a complication of calamities of a time and state of the unparalleled trouble, we know not what is. Here then is a prophetic description of a people looking, as to their outward state and circumstances, very much like those whom the Saviour calls "brethren." His brethren they are literally, according to the flesh.

The cause of this time of unequalled trouble to them will be their taking shelter under the power of one who will arrogantly assume the prerogatives of the Messiah. "I (said Christ, to the Jews) am come in MY FATHER'S name, and ye receive me not; if another shall come in his own name, him ye will receive." (John v. 43.) In this passage the Saviour speaks conditionally. He does not affirm that another will come in his own name, but if one should thus come he would be received by the Jews. From other parts of Scripture, however, we learn that there is one to come "in his own name," and who is described as a monster, or beast, with several heads and horns, energized by Satan, and upon pain of death claiming the homage which belongs to God only, by whose tyranny will be developed the great tribulation through which the Jews as a body will have to pass. This is the last great "Antichrist," even as admitted by post-millennial commentators. Great allowance must be made for the old writers who supposed him

to be the Pope of Rome. Antichrists, in the sense of opposition to Christ's authority, there have been in all ages; antichrists in this sense there are now, and many of them, and mixed up with all the professing Christian sects throughout Christendom, and in this sense most of the Popes of Rome have been antichrists for many centuries; but the antichrist is yet to come. How soon he may come or reveal himself it is impossible to say. But the present unsettled state of things all over the world seems to indicate the approach of the dreadful crisis called by the prophet Daniel "a time of trouble" to his people, such as they and their forefathers had never known before. And this, we believe, is the time referred to by the Saviour in the last paragraph of Matt. xxv., and that the people of whom Daniel wrote was the people whom he calls his brethren.

He says nothing here of the antichrist, or of the subordinate kings with him, or their armies, or of their doom. These matters are revealed in other parts of Scripture. They being guilty of direct acts of cruelty toward the brethren of Christ will by His coming be cut down at one stroke. These the Lord shall consume by the Spirit of his mouth, and destroy by the brightness of his coming. We would, however, notice that the Lord makes mention of no place where the gathering of all nations shall be. But in the last chapter of the prophecy of Joel the place of gathering is mentioned, and the object of it, and all in favor of Israel and Judah in the future. "For, behold, in those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and I will bring them down into the valley of Jehosaphat, and will plead with them there for my people, and for my heritage, Israel, whom they have scattered among the nations, and parted my land." And if you attentively consider the remainder of the chapter, you will see that the whole scene, as to place, refers to Mount Zion and Jerusalem, which we understand literally and as to persons, refers to Judah and Israel, which we also understand literally; and that this prophecy points to the future is obvious from the great moral change to be produced upon the minds and hearts of the Jews when they shall be again fully recognized as the people of God, and Christ will not be ashamed to call them his brethren.

We do not say that the prophecy of Joel and that of the Saviour are identical, only in this that both relate to living nations, and not to the dead. The prophecy of Joel, no doubt, refers to the great Antichristian confederacy, and is identical with the slaughter of Gog, as described in Ezek. xxxix., and the battle of Armageddon, described in the Revelation, and which will end in the total defeat of the assembled hosts, and the casting of the antichristian beast and false prophet alive into the lake of fire.

But in immediate connection with this there are other nations to be dealt with, namely, those who in the time of Jacob's trouble sympathized with them, and those who withheld their sympathy. In Ezek. xxxix., after describing the great slaughter of the open enemies of Israel, it is added: "And I will set My glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them." And in verse 27, the Lord, referring to Israel, speaks of being sanctified in them in the sight of many nations. And the same thing is said at the close of the preceding chapter: so that even after the great slaughter there will be *many nations* still in existence. And these we submit are the persons referred to, and not the *dead*, by the Lord when he says of himself: "Then shall He sit upon the throne of His glory, and before him shall be gathered *all nations*, and He shall separate them, the one from the other, as a shepherd divideth his sheep from the goats," &c. This gathering it is fair to assume will be a *national* gathering, but whether the separation will be national is not stated. But as soon as the separation is made, those on the right are called "sheep," and those on the left are called "goats," to denote their conduct towards those whom Christ calls his "brethren."

To those on the right hand He says, as the King: "*Come* ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." A great deal might here be said about the "kingdom" in relation to which we are pursuaded there are very great errors in the minds of millions of professing Christians. Here is a subject which would furnish matter for many articles. All we understand here by the expression "the kingdom," is what the disciples meant when they said to their Master; "Lord, wilt Thou at this time restore again the kingdom to Israel?" Mark the word "again," and you are carried back to the days of David and Solomon, when the kingdom of Israel was high above all other kingdoms, was in fact the head of all other kingdoms, and was as much an outward literal kingdom as are the kingdoms of England, France, and Russia in our day. That this kingdom of Israel will be restored, or again restored, ought to be no

matter of doubt to any man who takes the Scriptures for his guide. The prophecies on this head are too numerous to be quoted or even referred to. And there never would have been any doubt on this subject had it not been for the practice of "spiritualising" the proper names of persons and places to answer sectarian and pre-conceived views on this head. We understand by the kingdom of which the Saviour speaks the kingdom of Israel restored, and that not in mystery but in open manifestation, as in the days of David and Solomon.

The disciples asked Jesus about the restoration of the kingdom; no one need be at any loss to understand what they meant. Unquestionably they meant the literal kingdom of Israel upon earth, as it existed in the days of David and Solomon, both of whom were illustrious types of Him who is destined to be the King of the restored kingdom, and at the same time the King of all the kingdoms of the earth. If such a restoration literally was never intended we are perfectly satisfied the Saviour would have told the disciples so. But such a restoration does not rest upon the silence of the Saviour; there are hosts of prophecies which prove that such will be the case. But the restoration of the kingdom implies something more than the restoration of the Jews to their own land, something more than the building of the City of Jerusalem, and the Temple. All this may be done in their own strength, or under the patronage of the Antichrist, whom, coming in his own name, they will receive. All this then, is evidence from prophecy to show what they will do in a state of self-righteousness, and unbelief, and thereby bring upon themselves the trouble spoken of by Daniel, and alluded to by the Saviour himself, through the instrumentality of which, under the mighty working of the Holy Spirit, they will be enlightened as a people; and then comes the restoration of the kingdom with all the earthly blessings promised. Israel will again be recognized as the people of God, again be received into God's favor and friendship. And what will such a receiving of them be, but life from the dead, both to them and the Gentile nations who shall survive the great slaughter which shall introduce the millennial age?—*Selected.*

The Raising of Lazarus.

The miracles of Christ were illustrations of the truths he taught; or rather they were the facts upon which his teachings were based. We are prone to theorise, and having prepared our theories we adapt the facts to suit them. The truer way is to deal in facts and let theories and doctrines spring from them.

Man is dependent and subject to many limitations, but one of the most definite lines which mark the limitation of human powers is the line of *life*. Men can invent, plan, contrive, adapt, produce, perfect, and discover, but they cannot give life. Wisdom, wealth, and power alike stand dumb and helpless in the presence of this great problem. All the engineers, mechanics, architects, and inventors of the world could not produce a living fly. All the sages, philosophers, theorists, alchemists, and scientists that the earth has ever seen, could not give life to a single worm. All the kings, princes, potentates, millionaires, and statesmen of the world could not give life to a weed, a leaf, or a plant. All of these men together, with all the resources of the world at their command, could not restore to life a dead insect.

"The Father hath life in Himself," and we are not to trust in ourselves, but in "God which raiseth the dead." Ancient philosophers, poets, and sages dreamed and guessed and hoped for some sort of future existence. The necessities of justice and the inequality of human affairs led them, nay, almost compelled them to believe that somehow in the future, earth's wrongs would be righted, and this thought made future existence a necessity. But the idea that man once dead should be restored, re-vivified, brought back from dust and darkness and decay, was too grand for their minds to grasp, too distant for their eyes to see. It lies outside the domain of science, reason, and human discovery. It is only revealed through the illumination of the eternal Spirit, and the revelation of Him who has "abolished death, and hath brought life and immortality to light through the Gospel."

Our Saviour did not spend much time arguing about the resurrection of the dead. It is true He confuted the Sadducees by a quotation from the writings of Moses, teaching them that the God of Abraham, Isaac, and Jacob was not a God of mere names, nor of mouldering clods and mummied forms reposing in Machpelah's cave, but that they, his servants, his friends, his children, hear his call and come forth at his command. In clear and definite statements our Lord predicted his own resurrection; but his *words* were as idle tales to the careless multitude, and even his own disciples only learned to read them aright in the light of the resurrection morning. But there were certain *facts* that occur-

red during His ministry, of a character which could not be mistaken, which tended to set the matter in its true light.

One day as Christ was busy healing and teaching there came a ruler begging his help and saying: "My little daughter lieth at the point of death." The Saviour turned to go to her relief, but there were thronging multitudes surrounding him, and helpless ones beseeching his aid, and trembling hands stretched forth to touch the hem of his garment, and He tarried by the way until at length a messenger came to the anxious father saying: "Thy daughter is dead; why troublest thou the Master any further?" But from the lips of Jesus there was no utterance of regret or exclamation of sorrow, but the gracious word: "Fear not: believe only, and she shall be made whole." And then going to the desolate home and looking on the little maiden, He said she is not dead, but only asleep, and when "they laughed him to scorn, knowing that she was dead," He excluded from the room the mourners who were filling the air with plaints and wailings, and then speaking in the same language in which her mother used to call her daughter in the morning, "Talitha cumi," the little girl arose, death was vanquished, and the captive restored; for at last One had come who could do what man unaided had never been able to accomplish.

Again we see the Saviour drawing near to the little city of Nain, and as he approaches it a funeral procession comes forth, bearing the body of a young man, an only son, followed by his widowed mother, broken-hearted and distressed. What a meeting! Christ the Prince of Life, and death, the king of terrors, face to face! Death dragging away the captive, Christ interposing His life-giving word. He commands them to set down the bier, and then at that word, "Young man, I say unto thee, arise!" the pallor of death departs, the glow of health steals on the leaden countenance, the closed eyes open, and look wonderingly on the scene, and in a moment the boy is clasped in his mother's arms. That funeral procession went no farther, but on the ear of the "Father of the fatherless" and the "Judge of widows" arose such a thanksgiving as mortals do not often hear.

But the most remarkable instance of Christ's victory over death, aside from his own resurrection, occurred at the little village of Bethany. There in that quiet home of Martha and Mary, where Jesus found congenial spirits, loving hearts, gentle hands, and the quiet which he longed for in the midst of care and toil and turmoil, the two sisters watched by their brother's sick and dying bed. Away beyond Jordan they sent a messenger to the gracious Master, saying: "He whom Thou lovest is sick." The answer came: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And the messenger brought back the gracious word, but "Jesus abode two days still in the same place where he was." Meanwhile the sisters watched and waited until their brother heaved his last sigh, and left them in anguish and desolation.

At length the master said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." And so at last, calmly and leisurely, he made his way to Bethany, and found that Lazarus had lain in the grave four days already. The quiet cottage was a house of mourning; sympathizing friends gathered to comfort the afflicted sisters; but Martha, as she heard that Jesus was coming, went out to meet him with words that told the sorrow of her anguished heart: "Lord, if thou hadst been here, my brother had not died." And yet mid the shadows the lights of faith were shining, for she said: "I know that even now, whatsoever thou wilt ask of God, God will give it thee." "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection, at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee."

When Mary heard the tidings that the Master was so near, she rose up hastily and went out, followed by her friends who said: "She goeth unto the grave to weep there." She hurried to the presence of the teacher, and "when she was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." Sympathizing with her in her sorrow, sharing the griefs of those who were around him, taking upon his own soul the burdens of the bereaved and broken-hearted world, which weeps and wails above its dead, "Jesus wept," and groaned in spirit; but when they came to the cave on which the stone was laid, he said: "Take ye away the

stone." Martha shrank from the loathesomeness of death and decay, but Jesus said unto her: "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me, and when he thus had spoken, he cried with a loud voice, LAZARUS, COME FORTH! And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." On the instant friendly hands tore from his limbs the bandages of the tomb, and Lazarus went free in life and strength once more. "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him."

There was no theorising on this subject, no discussion, no disputation. There was simply the fact! Lazarus dead and in the grave, Lazarus living and in his home. The Jews did not attempt to argue the case while the living Lazarus was before their eyes. Nothing but the death of Jesus and the death of Lazarus would avail them now. They had passed beyond the realm of speculation and argument, and were dealing with facts. And when six days before the passover the family of Bethany made him a supper and Martha served, and Lazarus sat by his side, and Mary poured her precious ointment on his feet and wiped them with the hair of her head, there was a fact which no subtlety of logic could evade and which no shrewdness of argument could dissipate. At last the King of Life had come, the Conqueror of death was among them. He who rebuked disease and banished pain, and hushed the storms, and ruled the winds, and calmed the waves, also had power to batter down death's mightiest dungeon gates, and call slumberers from their graves to life.

And when a few days afterward Christ hung upon the cross and heard the jeering cry, "He saved others, himself he cannot save"; when he went down into the darkness of the tomb and came forth again in glorious life and immortality, he laid the foundation for that faith which, despite the oppositions of science, the questionings of scepticism, and the contradictions of unbelief, still says with a voice that echoes through the ages, "I believe in the resurrection of the dead!" Precious faith, blessed hope! Infidelity may write above the graves of those it loves: "Death is an eternal sleep," but Christ hath said to Martha of Bethany, "Thy brother shall rise again;" and faith inscribes upon the tombs of those who rest in Christ and rest in hope, "The trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed."—*Selected.*

HALF HOUR STUDIES OF SCRIPTURE. NO. II.

"There shall be no more curse."—Rev. xxii: 3.

THESE words of prophetic import from the inspired lips of the beloved disciple were designed to show us the final victory over evil in the restoration of our world to its paradistic condition. It presents to us the grand consummation—the fullest realization of the Christian's hopes and prayers.

Made "in the image of God," man was the crowning work of creation—a perfectly intelligent earthly being. Although man was the master-piece of all created perfection, yet, as a moral agent, possessing a perfect free will, he could only attain moral perfection upon which depended eternal existence, by the development of a perfect moral character under the discipline afforded by probation. Nor are we left without a pattern of such perfection. Christ in his sermon on the mount sets before us the character of God as in all respects the pattern of perfection, and tells us that "the pure in heart" shall be blessed as privileged to "see God"—*i. e.*, to dwell with him.

We must admit (1) that God had a well formed purpose in creation; (2) that he has not lost sight of that purpose for a single moment in the permission of all that has occurred since the first act of creation; and (3) that evil in all its dire consequences can do nothing to defeat that purpose. God will finally be the victorious party in the fullest sense.

The removal of the curse which John saw in vision on the Isle of Patmos, was clearly foreshadowed in that germinal promise given in Eden, that the seed of the woman shall bruise (literally crush) the serpent's head.—Gen. iii: 15. Man fell and the present state of disorder was introduced by the serpent's influence; and therefore, when God reveals his determination to destroy the *agent* of the evil, it is in substance a promise of the removal of the evil which came thereby. In other words, in this germinal promise God reveals his purpose to finally achieve a complete

victory over evil which can only be accomplished by its utter destruction. In just so far as evil fails of being removed will God fail of triumph over it. Whatever had a beginning may have an end. Then how futile to believe that evil is immortal, and hence will forever war against God and goodness. God only hath immortality, and from him must all immortality spring. He is the fountain head of immortality and light and goodness. Then how fallacious to assert that evil is immortal when in every feature it is antagonistic to and unlike the fountain-head of immortality. And so we cannot for a moment think of failure on the part of God to completely remove the curse; and the conclusion is forced upon us that whatever evil has come into the world through the serpent's influence, "the seed of the woman" (Christ) will utterly destroy. The First Adam has done nothing that the Second Adam will not completely and forever undo. "For this purpose the Son of God was manifested that he might destroy the works of the devil.—1 John iii: 8. Therefore, unless the Son of God fails to accomplish the purpose for which he was sent into the world, evil will finally be eradicated from the universe, and there shall be no more curse." SENEX.

"CONCERNING THE KINGDOM OF GOD."

BY D. J. ELLSWORTH.

IT is recorded of our Saviour, and of His apostles, "that they went about preaching and teaching the things concerning the kingdom of God." This is a simple fact, about which there is no dispute.

I will now state another fact, which is accepted and believed by the readers of the BIBLE EXAMINER, and in so doing anticipate that a great truth is coming out, which I believe will prove an antidote to the jarring and conflicting opinions and theories, as regards the fulfilment of prophecy in the past, as well as to what is being done in our own day.

The fact, in addition, is that the kingdom of God was not set up in the apostles' day, nor has it been set up since, but is an event to be accomplished at some time in the future.

Such being the case, the utterances of our Saviour and of his apostles, of things that would hold, or have place in that kingdom, also termed the "Day of the Lord," *can have no literal fulfilment whatever in this present dispensation.*

The same stubborn fact also holds in regard to what all the old prophets prophesied, as recorded in the Old Testament, which did not have its fulfilment up to the time of the destruction of the Jewish state, and end of that dispensation.

For they testified of the sufferings of Christ, and the glory that should follow," and were *not* cognizant of the Gospel dispensation, but looked forward and wrote of matters "concerning the kingdom of God" and "Day of the Lord."

In this light the conflicting interpretations and diverse understandings concerning the visions of Daniel, as to time and application will vanish; for *he* was made to see things by vision, which should have their fulfilment upon *his* people in the "last end of the indignation," for "AT THE TIME OF THE END—THE VISION." What profound blindness has been upon us in the past, that we have placed a partial or even the beginning of their fulfilment at a period hundreds of years before the latter days began.

The angel comes to Daniel to show him what should befall his people in the latter days; tells him the time appointed was *long;* that it should take place in the last end of the indignation; that the vision he was seeing should be in the time of the end, and so on of like import, *fixing* it so plain and decided that Daniel or any one else need not to stumble over it, and lo! what has been done in our day by the wisdom of men?

Simply to begin the fulfilment of these visions away back in the time of Queen Esther, hundreds of years before the latter days began! Daniel, in contemplation of the vision, sees a "ram" performing a certain act, and the angel in explanation tells him that "the ram which thou sawest having two horns are the kings of Media and Persia." And then we take that word "are" and sweep the vision back a few thousand years, and say, it refers to the then reigning kings of Media and Persia!"

What consummate stupidity we have developed in the past! May the good Lord deliver us all. We need just such a deliverance in these days that we may not be disappointed at the failure of beautiful spun arguments and theories of past interpretation on this line.

As for me, I had much rather "right about face," humbling though it may be to confess to being in error, than hold on to popular, pet theories, and train with the multitude. We may unlearn rapidly if we are willing and ready to follow our convictions. It may be very much in these matters as it is in many other things brought to our notice; we be-

lieve, if we are a mind to, or do not, if we are unwilling. Let us watch and see if it is not so. Truth may come to us through a despised channel, but let us appropriate it; it is gain to us; and give credit to whom credit is due.

I will now notice some other Scriptures which open up in a clear light, heretofore I could not understand. I turn to Ezek. xviii. 4: "The soul that sinneth, it shall die."

The Lord had just asked the prophet concerning a proverb then in use among His people; and this was it: "The fathers have eaten sour grapes, and the children's teeth are set on edge." And the Lord declares that the occasion for that proverb should cease.

Might it be in five years, or five thousand? The time has not come yet; but we can see its place in the "day of the Lord." Much of the psalms are written "for the time to come." The Psalmist saw the "day of the Lord" afar off, and prophesied wonderful things concerning it. He saw the great central orb of prophecy—the Morning Star, the lineal descendant of his royal line—sitting upon his throne, ruling and reigning and executing justice and judgment in the earth. He could glory in such an one and realize the paucity of his own attempt at government not only of himself, but of a single nation. He also had great travail of soul, but shall yet see and be satisfied. Hear him: "O clap your hands all ye people, shout unto God with the voice of triumph; for the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob, whom he loved." "God is gone up with a shout; the Lord with the sound of the trumpet. Sing praises to God, sing praises; sing praises unto our King, sing praises." "For God is the King of all the earth; sing praises with understanding." "God reigneth over the heathen; God sitteth upon the throne of His holiness." "The princes of the people are gathered together; even the people of the God of Abraham; for the shields of the earth belong unto God; He is greatly exalted." "The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Such is a sample of the glorious anthem the inspired psalmist sung of this "day of the Lord" whereof we write. There need be no mistaking its place in the history of the world, although written in advance.

I will now call the reader's attention to the "revelation" made to St. John by our Saviour after his ascension. The apostle writes, "I was in the Spirit on the Lord's day." Now, if we all could get in the way of reading the Bible as we read all other books, *i.e*, in a common sense and natural understanding of it, it seems to me we should get at the truth much sooner and easier than we do. But this passage under consideration must be distorted to read like this: The Spirit of the Lord was in me on a Sunday morning, and then the fulfilment of it brought about at once, and some part of it carried back over sixty years before it was given, and that, too, right in the face of what is said in the beginning of fourth chapter where the scene is transferred to another locality, and a representation given of events which should take place hereafter. We have something parallel to it in the viii., xxxvii. and xl. chapters of Ezek.; but we as a people have such an abhorrence of "spiritism," that perhaps in these cases we had rather believe that the prophet was carried away bodily hundreds of miles than that he was in a "trance state" and saw in vision what was taking place far away in the land of Israel.

It is true that St. Paul, in his own case, when he received his revelation, expressed a doubt as to whether he was carried away bodily or not; but he was so completely lost to himself in rapture and the experience of the revelation was so new and wonderful to him, it is no wonder that he should say that he did not know whether he was in the body or out of it.

The foregoing is submitted to the candid consideration of the readers of the BIBLE EXAMINER. The writer attaches a deal of importance to it; it has weighed upon his mind for years, been presented several times through the EXAMINER, and challenges any one to prove the falsity of the position. Truth is what I am after, let it cost what it may.

Windsor, Conn., 1879.

He may be a sincere believer in the usefulness of what he advocates, who yet may not be a believer in its truth.

DARKNESS AND SUNRISE.

"My soul is exceding sorrowful, even unto death."—Jesus.

"He is not here; he is risen."—The angel's announcement.

How feebly we can realize the depth of the shadows of approaching darkness which hung over Gethsemane like a mighty pavilion when the Son of God, earth's light and joy, went there to pray, as just before him lay the dark valley of death into which he must enter! How did Peter and James and John see and realize the sad, deep and painful emotions of their beloved Lord and Master when he bid them to tarry while he went out and prayed, telling them, "My soul is exceeding sorrowful, even unto death." Their eyes were heavy, sleep having captured their senses; for had even a single shadow of his sorrow reached their hearts he would not have been left alone in this sad hour without a ray of comfort and sympathy, and he would not have returned to find them asleep.

Here commenced the sad hour of earth's darkness. The gloom even enveloped his heart companions. When they should have watched with their loving and heart-burdened Lord, instead "their eyes were heavy," and they were in the mighty embrace of sleep. Finally he tells them, "Sleep on now, and take your rest; it is enough, the hour is come."

The Son of God prays, but the bitter cup cannot pass from him. The shadows of the dark valley hover over his soul. None can bear the agony for him. His friends—his heart companions, those to whom he would naturally look for comfort and sympathy—are sound asleep. They neither see the gathering gloom nor know his sorrow. He must drink the cup *alone*, even to its dregs.

As the darkness deepens the painful shadows of the cross rise up before him. The Jews become his accusers and the Romans his executioners. Faint from carrying his cross and sick at heart with their tortures, in his loneliness and sorrow his disciples forsook him. To darken his glory and blast his name he is nailed to the cross between two malefactors. The forces of nature seem combined to crush him. The sun withdraws his light, rolls back his chariot and midnight darkness spreads her mantle of sackcloth over his brilliant disc, and the world is shrouded in mourning. Earthquakes shake the universe, the rocks are rent, graves are opened, and all nature seems convulsed as the great, magnanimous Sufferer expires. Did ever such darkness shroud the world? Nay, nor will again.

But this is not all. Though he was left to die alone, yet loving hands assist to entomb him. He finds a resting place in a newly-made sepulchre. Men trained on the tented field—trained from childhood to face the fiery shafts of battle, and who knew not what it was to quail before any danger—Roman soldiers, whose business it was to die, were placed to guard the sacred tomb and hold the Son of man in death. But "An angel's arm can't snatch him from the grave; legions of angels can't confine him there."

The scene changes. The guardian angel of Jesus once more wings his way through space from the eternal throne. An earthquake shakes creation in announcement of his descent. He stood before the tomb of the holy sleeper. "He rolled back the stone from the door of the sepulchre and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him, the keepers did shake and become as dead men.

When the Jews' Sabbath had ended, and while it was yet early in the morning upon the first day of the week, loving women came with sweet spices to honor the dead. "They came unto the sepulchre at the rising of the sun." While they were conversing among themselves as to who should roll away the great stone which closed the sepulchre, they looked and behold the stone was rolled away. Their perplexity and sorrow in failing to find the body of Jesus was soon turned into unspeakable joy. The two angelic messengers thrilled their hearts with the announcement, "*He is not here; he is risen.*" Then remembered they with joy the words of Jesus that He must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Earth's sunrise had come. He that was dead had burst the bars of the tomb and is alive forever more. Sinful men had crucified him, loving hands had entombed him, but the power of God broke the chains of death, and the mighty captive came forth, triumphant over death and the grave as the Prince of Life. His disciples met him face to face, listened to his heavenly words with burning hearts. He walked with them, talked with them, ate with them, and finally opened their understanding as he expounded to them all the law and the prophets concerning himself. "And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that

repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This truly was earth's sunrise; and what was the darkness that preceded it compared with the resplendent light of salvation now illuminating our world! But as darkness precedes sunrise, and sunrise precedes the full-day light, so we are yet in but the early morning light of the glory of the ages to come.

But earth could not keep the conqueror of the grave. He found a glorious welcome at the right hand of the Father in heaven. Into his hands have been committed all power in heaven and earth. Like the nobleman he has gone into a far country, after giving each their work to do. But he will return. He assured us, "I go to prepare a place for you; and if I go to prepare a place for you *I will come again*, and receive you unto myself, that where I am there ye may be also." Blessed assurance! His loving disciples are to see him again. We shall behold his glorified brow. He will come again. His feet shall stand once more on Mount Olivet. His voice shall shake the earth and the dead shall come forth into his presence. Every eye shall see him and every tongue confess him Lord to the glory of God the Father. He is now our Mediator, our Advocate at the throne of God, but he will soon become our King on David's throne. SENEX.

EXTRACTS FROM LETTERS.

FROM ELDER J. S. LAWYER.

BRO. STORRS: Another load of well-digested thought has arrived in the ship EXAMINER; and, true enough, it is causing a revolution in theological circles—a revolution in thought; it has shaken *Pagan* Christianity (Churchianity) to the bottom. A few *only* will take heed and believe on the Lord Jesus "as the Scriptures have said: a few *only* will believe the record God gave of His Son, "that He hath given unto us eternal life, and this life is in His Son," and not inherently in us; I say, then, Churchianity does not believe on the Lord "as the Scripture hath said"; they do not "believe the record God gave of His Son"; for, Churchianity believes that they (the real man) are already immortal; therefore they cannot believe that it is in Jesus Christ to give them. They believe on Jesus, thinking thereby to keep out of everlasting torment; which, emphatically, is not what "the record" requires us to believe. I say therefore that they will end in "the ditch" with their blind teachers.

I warn all to believe the record God gave of His Son: "And this is the record that God hath given to us eternal life, and this *life is in His Son*."—1 John v. 10-12. Take heed, remember, "if a man strive for masteries, yet is he not crowned except he strive lawfully?" (2 Tim. ii. 5) and forget not the admonition of God to Moses when he was "about to build the tabernacle: for see, saith He, that thou make all things according to the PATTERN showed thee in the mount."—Heb. viii. 5. Truth only will save; error never will, even if we be ever so pious and honest. Every person saved in this age will only be by a strict belief of the truth, and not some other truths or fables; therefore do not deceive yourselves. It does not say, "He that hath good intentions, and does the best he knows how, and is baptized shall be saved." But he that "*believeth*"—believeth *what?* "The *record* God gave of His Son," and not what He never gave, such as "Immortal-soulism" and "Spiritualism."

I have been a great sufferer from my boyhood, by a disease of the stomach. Some physicians call it "Neuralgia of the stomach," which gives me pain night and day, and causes me to be melancholy at times, and more so since in my present faith, when I look back over my work and see that preaching the "blessing of all nations" causes the breaking up earthly ties—disruption of human church organizations, and sets one neighbor against another, and husband against wife, etc.; it does not bring peace to the masses, collectively; but to individuals it does—great and deep peace, as a river; and an abiding confidence in the promises of God; showing that His love permeates every artery of all systems, and so knit together that you could not say, "This is system and that is love": but like that of pricking our bodies with a pin, blood would exude in any part thereof. So prick God's ways and works and the first thing that shows itself is LOVE.

Columbus, Kan., March 11, 1879.

REMARKS BY THE EDITOR.—The idea that the "preaching 'the blessing of all nations' causes the breaking up earthly ties," etc., reminds me of the Saviour's words: "Think not that I am come to send peace on earth; I came not to send peace, but a sword; for I come to set a man at variance against his father, and the daughter against her mother," etc.—Matt. x. 34—read to verse 39. If we expect to make peace with world-loving men and women, and popular organizations, we will sooner or later find we have made a mistake and are not following our Lord, but have turned off the way of *heirship* to the kingdom

of God and his Christ. Be kind to all men and women; return *love* for *hate;* but keep close to our Redeemer and Lord at whatever cost, if we would not have Him "ashamed" of us, at his return from heaven for his "jewels."

S. S. CALL, Iowa, writes: As I have been confined to the house by sickness for the last two weeks, but am now convalescent, I wish to tell you how I improved the time. First, I took my BIBLE EXAMINERS and reviewed them; and O what a flood of light they contained. They seemed to be all new, even to me. I supposed that I understood them, but I was astonished at my own stupidity and ignorance. Truly I ought to have charity for those who are out of the way; they not having the facilities or privileges that I have enjoyed. May God help us all to exercise charity towards our fallen brethren in helping them up and assisting them to a better understanding of God's purpose and designs, of blessing the world through Abraham and his seed.

DEATH STILL REIGNS.

My dear husband, BENJAMIN ELDRIDGE, departed this life Feb. 6th. As he was a constant reader of the BIBLE EXAMINER, I feel it a duty to let you know of his decease. He was not looking to go to sleep. He was always watching and praying that the Saviour would come. He was all ready to receive Him. His last prayer was, "Lord, receive me into thy everlasting kingdom," and fell asleep in the Saviour's arms, aged 78 years. My heart is sad, but my hope is strong, sure and steadfast that I shall meet him where parting is no more. He was a faithful watcher for the Saviour's coming for over 40 years, and he never became weary, but his hope grew stronger till the last.

MRS. ARMENIA C. ELDRIDGE.

Yarmouth Port, Mass., 1879.

Our Friend and brother, GIDEON R. LEDERER, of New York City, died Feb. 25th. He was a Hebrew, born in Hungary in 1804. His father was a Rabbi, and educated his son for the same position, but the son, after some experience, became satisfied that JESUS, though crucified, was the Christ, the King of Israel. After laboring some years as a *Christian* Missionary amongst the Jews in Hungary, and being arrested in his work by Jesuites, he left for England in 1853, and came to this country shortly after.

In the employ of the New York City Mission, his work was chiefly among his own people. His hearty sympathy with them and devotion to their welfare, won their respect and confidence, and they opened to him their houses, and in many cases their hearts, as he taught them out of Moses and the prophets, showing them that Christ must needs have suffered all these things, and entered into his glory; and that this Jesus, whom he preached unto them, is Christ.

Among his spiritual children are several Hebrew preachers of the Gospel. One of these is Bishop Shereshewsky, of the American Protestant Episcopal Mission in China, and translator of the Bible.

Brother Lederer believed the kingdom of God on earth to be nigh at hand; and he lived to see the *beginning* of the restoration of Israel.

He was a great sufferer in body, and endured hardships from those who should have treated him with kindness. But he rests from his labors and trials. ED.

ELDER JACOB BLAIN, Buffalo, writes: Our beloved Bro. BENJAMIN ELDRIDGE sleeps in Jesus. He lived here most of his days, and was one of our oldest Advent brethren. Some two years since he removed to Yarmouth Port, Mass., where most of his relatives lived. He was 78 years of age, and was cured of deafness in January last. This gave him great joy; but in about a month he was cut down by disease of the kidneys, after suffering only 3 or 4 days. I know not that any Advent friends live there, so I send you this notice. He was a warm friend of the BIBLE EXAMINER. He died in the glorious hope of "the ages to come."

The Lord still prolongs my days, though afflicted with a general weakness which nearly prevents my going into the street; but I am free frem pain and disease. For this I am thankful; but more specially so for the blessed hope given me as to the eternal future. This hope prevents life from yet being a burden, and leads me to praise God for my existence and the character of my being. My faith tells me "all must work for good." Though I can do but little more for our glorious cause, I still ask brethren to remember me, in my solitude, in my temporal wants; 87 years make my eyes dim, and I can read but little. This is my greatest trial at present. I again exhort brethren to sustain the BIBLE EXAMINER, as it gives us more valuable truths than any periodical I know of in Christendom; and I trust to die knowing it is sustained.

Buffalo, N. Y., March 25, 1879.

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GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

INDEX TO SUBJECTS.

	PAGE
EDITORIAL NOTICES	330
THE CHARACTER AND WORK OF A HIGH PRIEST. Ed	331
"HOW SHALL I ACT?" Ed	332
AN IMMORTAL SOUL A PAGAN NOTION. Ed	333
MODERN JONAHS. Ed	334
A QUESTION. Ed	335
BEARING THE CROSS. Ed	335
ETERNAL LIFE AND IMMORTALITY. Ed	336
THE DIVINE DISPENSATIONS; or, The Divine Plan in the Government of our Race.—No. 2. Ed	337
IS THE HOLY SPIRIT A PERSON? Chas. L. Ives, A.M	341
POPERY AND THE GREAT I AM. Willis Jones, Esq	345
BLIND SERVICE	348
"THE LOST TRIBES OF ISRAEL." Ed	450
SONS OF LIGHT	352
REGENERATION. Lucretia B. Lamb	355
LETTERS AND EXTRACTS	356
DEATH'S DOINGS	359
A SIGN OF THE TIMES	360
THE MYSTERY OF CHASTISEMENT	360

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

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EDITORIAL NOTICES.

ERRATA.—On page 352, second column, last line of "Editorial Remarks," instead of the word "warth," read wrath.

TO CORRESPONDENTS.—It is impossible for me to prepare and publish long articles that are badly written; my present strength will not bear the strain.

If any subscriber fails to receive a number of the BIBLE EXAMINER, please inform me and I will supply it.

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REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "*Postal Money-Order*," if you can get one. If that cannot be done have your letter "*Registered*" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed, without registering, as with.

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LETTERS RECEIVED TO MAY 1.

☞Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Dr. A. D. Tagert, N. D. Warren, Mrs. Genie A. Bertholf, Julia A. Dodge, Christine Micklish, S. N. Pike, S. B. Emmons, George W. Kemp, Thomas Apthorpe, Jos. Laciar, L. H. Whitney, Adelia B. Danforth, Lucretia B. Lamb, William G. Edwards, Eld. J. Lewis, Byron Ambrose, Mrs. M. A. Battersby, K. S. Pettibone, J. S. Haskett, John R. Scott.

PARCELS SENT TO MAY 1.

Dr. A. D. Tagert, Jos. Laciar, Sherman Hitchcock, William G. Edwards (two parcels), George H. Waterhouse (two parcels), Mrs. Ann F. Lamb, G. P. Watson (present volume EX'R), Frank E. Watson, Dr. L. R. Ambrose, Mrs. Ann M. Dickinson.

For some weeks past the Editor has, through bodily affliction, been unable to give due attention to matters relating to the EXAMINER. Rheumatism in his loins and side seems to have immovable hold. But afflictions are necessary, in some form, to perfect our graces; and the "Captain of our salvation was made *perfect* through sufferings."—Heb. ii. 10. We can only know the strength of our faith, or trust in God and his Son, by the trials we are called to endure. Paul tells us that "tribulation worketh *patience;* and patience, experience; and experience, hope; and hope maketh not ashamed," etc.—Rom. v. 3-5.

"*The Infidel Silenced by the Most Irrefutable Evidence Relating to the Authenticity and Credibility of the Holy Scriptures*," by William H. Wilson, Chicago.—This is the title of a pamphlet recently published by Bro. Wilson, apparently not with a design to supplant the many excellent works which have been written in defence of the Bible, but rather to utilize them by furnishing a work in size and price suitable for free circulation. It is neatly printed, and its concise, logical arrangement gives evidence of much care and labor on the part of the author. Price, 25 cents. Address, William H. Wilson, 182 S. Clark Street, Chicago, Ill.

"*God's Plan of Salvation, or His Purpose Concerning Man and the Earth*," by J. M. Stephenson.—The author, under this suggestive title, has given us a work in his usual clear and forcible style, which cannot fail to be read with interest and profit by all Bible students, though its value would have been materially enhanced as a work of reference had the publisher given an index to topics. It is a work of over 300 pages, handsomely printed and bound in cloth. Price, $1.00. For sale by George W. Young, 10 Murray Street, New York.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

VOL. XXIII. NEW YORK, MAY, 1879. No. 8.

THE CHARACTER AND WORK OF A HIGH PRIEST.

Paul tells us, "Every High Priest taken from among men is ordained for men in things pertaining to God . . . who can have compassion on the ignorant, and on them that are out of the way." Heb. v. 1, 2. From this presentation he goes on to say, "Christ glorified not himself to be made a High Priest," etc. He was made such by him who said, "Thou art my Son," and who also said, "Thou art a Priest forever after the order of Melchisedec." He, "though he were a Son, yet learned obedience by the things which he suffered."

Such an High Priest was exactly suited to the work to which he was "ordained" of God. "He ever liveth" (Heb. vii. 25), and therefore is the High Priest without limitation to his office. He is "ordained for men in things pertaining to God:" and what is essential for the race, he has and ever will have "compassion on the ignorant, and on them that are out of the way;" so that none shall ultimately perish for the want of the "knowledge of the only true God and Jesus Christ" (John xvii. 3) whom "God sent," to "seek and to save that which was lost." Luke xix. 10. This High Priest knows what suffering is; and his pity for the suffering of such as are ignorant and out of the way fits him to undertake their case; and "he will not fail nor be discouraged till he has set judgment in the earth; and the isles shall wait for his law." Isa. xlii. 4.

His work is no temporary effort at redeeming the race whose nature he assumed; it will be carried on till "the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isa. xi. 9); and the prayer of David is answered, viz., "Let the whole earth be filled with his glory." Psa. lxxii. 19.

Till "the ignorant" have all been enlightened with the knowledge of God and Jesus Christ, and "them that are out of the way" have all been shown the *way* of life, Christ's Priesthood remains and cannot cease, else that cannot be true which the Apostle states concerning the High Priest's character. But it is true: all glory to God and the Lamb. What is not accomplished in this age, will be in "the ages to come;" and the fact that multitudes have died in ignorance, and consequently out of the way, is no barrier to the High Priest's work. He "is the same yesterday, to-day, and for ever" (Heb. xiii. 8); and those who suppose this age, or death itself ends his mediatorial work, or priestly office, are as greatly mistaken as the Jews were who mistook Messiah's work at his first advent, and most likely will find it out when too late to remedy their misapprehension of the comprehensive work of God's High Priest appointed with an oath, of which he says he "will not repent" or change. Psa. cx. 4.

I am asked how I know there is a state of trial for "the ignorant, and those who were out of the way," in a future life? I answer: First, the Scriptures nowhere, or in a single instance, say that death ends probation to all men. Give me a "Thus saith the Lord" for such an assumption. It is not to be found in the Bible, any more than the phrase "immortal soul." One assumption is just as baseless as the other; they are both human and opposed to Divine testimony.

Second: The High Priest's sacrifice for "the world"—"the whole world" (1 John ii. 3)—his giving "himself a ransom for all" (1 Tim. ii. 6), is a pledge that all men shall at some period of their existence have the benefit of that sacrifice set before them for their acceptance. Multitudes have died without it; therefore, they will as surely have it as that God's words do not return to him void. —Isa. lv. 11.

Third: Christ "hath poured out his soul unto death;" for which the Lord hath promised "He shall see of the travail of his soul and be satisfied."—Isa. liii. 11, 12. Can he be satisfied with anything short of the entire race, for whom he gave himself a ransom, having the knowledge of his love and sufferings for their redemption? Impossible; for that would be to suppose he had no love for those who perish through "ignorance," and who were "out of the way" in consequence of that ignorance. Where, then, would be

his "compassion" for such? Would not his character as High Priest be impeached by allowing such ignorance to remain unremoved?

Fourth: Christ came into the world "to seek and to save that which was lost." If the vast majority of the race live and die in utter ignorance of his coming into the world at all, how is his mission accomplished unless another age, or "ages to come," is appointed to finish that work? Can any man tell me?

Fifth: Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. —John xii. 32. This surely indicates that all men were in the plan, which was Divine, for the redemption of the race; and to suppose that the multitudes, or a vast majority of the human family, were to be left to perish in their "ignorance" of the offering of Christ for their salvation, is to suppose a want of power or disposition, on God's part, to carry out his scheme of redemption. Either supposition is a blasphemy. Yet it is clear multitudes die, go out of this life, without the knowledge of "the only true God and of Jesus Christ whom he sent" into the world "to seek and to save that which was lost." Hence a future life is as certain, to such, as that Abraham, must live again to have God's promise of the inheritance of the "land," he saw, fulfilled to him, because that Patriarch has never yet inherited a foot of it, yet God promised to "give it to him," as well as to his seed.

The High Priest's "compassion for the ignorant and them who are out of the way" will never fail till "he shall see of the travail of his soul" by the enlightenment of all for whom he "gave himself a ransom." It is impossible that anything short of that can make him "satisfied," unless he and his Father are to be charged with duplicity, professing a love for "the world" which they never had. Who is willing to make such a charge against God, who *is love*, and against his Son, who is "the way, *the truth*, and the life?" A future life, then, and probation in that life, is sure to all such as have by any unavoidable circumstances been deprived of the means of knowing "the only true God and Jesus Christ," whom "the Father sent to be the Saviour of *the world*."—1 John iv. 15. No other view can vindicate the government of God over the world. No other view ever has been presented that the human understanding could accept as commending itself to that faculty which God has implanted in man to preserve him from destroying errors. To demand assent to any theological system which insists the understanding is to be silent, and not pass its judgment upon it, is to ask men to despise the grandest faculty the Creator has bestowed on man, and thus to impugn his wisdom in bestowing a faculty unreliable for the purposes of life. Who dare thus to charge his Maker?

God has made no revelation of his purposes relating to the government of the race of men and their final destiny that violates their moral sense of right and wrong. "Why even of yourselves judge ye not what is right?" said Jesus, Luke xii. 57. Why give this reproof or injunction, if man is destitute of understanding to form a judgment in regard to what is presented to him? And why did the Lord, the Creator, say, "Be ye not as the horse, or as a mule, which have no understanding" (Ps. xxxii. 9), if, after all, the understanding is of no use in determining what is truth, when we are called upon to receive what purports to be a revelation? And why are men so often reproved and rebuked for not having the understanding in exercise in relation to the things of God? Let any one examine the Scriptures and they will find many rebukes of those who do not use that faculty.

Do not all unbiased understandings revolt at the idea that Christ ceases his work as Mediator and High Priest before all men have received the knowledge of the true God and himself, when he has "tasted death for every man," and "gave himself a ransom for all," yea, became "a propitiation for the sins of the whole world;" and seeing "The Father sent the Son to be the Saviour of the world?" Is our understanding to be outraged by the assumption that the Father and his Son have opened such a magnificent and glorious work to leave it less than half finished? to leave it unfinished as if too great for Omnipotence and Infinite love to accomplish? Believe such an idea who may; no unbiased understanding can accept such a theory; it revolts from it. ED.

"HOW SHALL I ACT?"

A young man, convinced of the truth of our views, tells me he is in trial, because his friends are grieved at the idea that he should leave the orthodoxy of the sect in which he had been educated. Before him he has the prospect of some eminence in the ministry. The parents are full of entreaties, to persuade their son not to cast himself away by avowing such unpopular views, and entreat him to keep in the old paths wherein they have so care-

fully and prayerfully educated him. In these circumstances he asks, whether he ought to renounce his new views out of respect to his parents, or whether he ought to go forward embracing the truth and reducing it to practice, notwithstanding the affliction of his parents?

I answer, I know of no consideration that can justify a person in going contrary to his own views of truth and duty. According to the doctrine of Christ, we ought to go contrary to every one, rather than to go contrary to our own convictions, or our own consciences. A young man circumstanced as our friend appears to be, should do everything to meet the views and wishes of his parents that he can do with a good conscience; but he ought on no account to do violence to his own conscience. Let our friend give every proof of respect and affection to his parents that he can consistently with his views of Christian truth and duty, and then let him leave the rest with God. If we are never to give up old errors, and set ourselves against long standing errors and superstition, till our parents and wives, and other friends and kinsfolk give us their consent, we may be slaves forever. If we are never to advance in the knowledge of truth till our friends and kindred give us their consent, we may never increase in knowledge at all. Where would the reforming efforts of Jesus have been, if he had allowed himself to be influenced by his relations and friends? Even his disciples themselves savored not the things that were of God, but the things which were of men; and if Christ had hearkened to their counsels, he would have shrunk from death, and left the glorious work to which his Father had appointed him unfinished. If we wish to have eternal life, or if we wish to be the means of life to others; if we wish to see a Christian reformation; if we wish to see error and craft and profligacy succeeded by truth and purity and joy, we must rise above every influence but a regard to truth and righteousness, and be content to lose the respect and affection of every friend or relative on earth.

We have had too much temporizing; there has been too much endeavoring to accommodate the views and wishes of friends and relations. It is time to act on a higher and nobler principle. Parents should not be encouraged to expect their children to prefer their will to the will of God; and friends should not be encouraged to expect their friends to buy their favor at the expense of truth and conscience. It is time to let all men know that we can accept neither friendship, nor wealth, nor reputation, as the price of our spiritual freedom, or of the approbation of our conscience and our God. If people can love us and befriend us with the understanding that we judge and act in all things for ourselves, as the servants of God alone, and not of men, we can accept their love and friendship with delight; but if they cannot love us or befriend us unless we can give up our judgment or our conscience and make their will or their opinions our law, then we must forego their love and friendship, and be content to have our nearest relatives our foes. These are my views; and I accordingly advise my friend, and advise all who may be placed in similar circumstances, to be faithful to the truth, to be faithful to that God who has revealed the truth to their minds; and to be content to suffer the loss of all things rather than be unfaithful to the truth for a single moment.

I am persuaded if they follow this advice, they will find great reason to rejoice in having done so in the end. That which is right will always have the best results. Whether we wish to promote the welfare of our friends, or the spread of truth, or to secure our own advantage, we ought always to be faithful to the truth. We can gain nothing worth having by complying with the will of friends in opposition to the truth; and we can lose nothing worth keeping, by unbending, unflinching adherence to principles. Be faithful to truth, to conscience, to God, and all things will work for your good. ED.

AN IMMORTAL SOUL A PAGAN NOTION.

SOME time since, *The* (German) *Reformed Church Monthly* contained an article on "The Middle State," from which I make the following extract:

"I read the funeral discourse on Mr. Buchanan," by Dr. Nevin, with much interest, and feel strongly impressed to make a few remarks about it; and, in doing so, I shall commence at the top of the tree and come down.

"In the last part of the discourse, Dr. Nevin declares that 'Christianity' knows nothing of the immortality of the soul, and that 'it is a pagan view—Platonism at best.'"

[This agrees precisely with the views which I have held for nearly forty years as the true doctrine of the Bible; yet for this I was branded as a heretic by some, and as an infidel by others.—EDITOR OF EXAMINER.]

"Dr. Nevin's treatise on the Apostle's Creed contains the following sentence: 'The immortality of the soul, as it is called, in the

common sense of the doctrine, is not taught in the Bible; on the contrary, it is heathenish, and tends to subvert the fundamental idea of Christianity.' [See Nevin on the Creed, page 66.]

"This one thing, then, appears plain to Dr. Nevin, and I agree with him on this point, viz., that no immortality is taught in the Bible until the resurrection of the dead takes place. But then, according to the second division of the funeral discourse, he says: 'Between death and the resurrection all is awful and mysterious; even with the light of revelation we are bewildered and confounded, when we attempt to picture to ourselves the condition of our departed friends. 'Where they are,' he continues, 'the Bible does not say, and we cannot tell.'"

Dr. Bomberger, the editor of the magazine from which the above is quoted, says:

"Our readers need not be told, of course, that these views of the state of departed saints until the resurrection are entirely at variance with the doctrine of the Catechism and the established faith of the church. Dr. Nevin does not claim for them any ecclesiastical authority. They are offered simply as private speculations. How he and his disciples will reconcile the indulgence of such private opinions with their very exalted theory of the church is hard to guess."

REMARKS BY THE EDITOR OF "BIBLE EXAMINER."

What mind, that calmly and without prejudice examines the question, can come to any other conclusion than that arrived at by Dr. Nevins I cannot see, viz., that "Christianity knows nothing of the immortality of the soul," and that "it is a pagan view—Platonism at best." It is paganism, baptized and tacked on to Christianity by some of the Roman Popes with the aid of their councils, and forced on Protestantism (though Martin Luther fought against it for a time) through fear that the Popish church would load Protestantism with the reproach of "no-soulism."

Thus Protestants submitted to be loaded down with that Roman and Pagan incubus which has shorn them of their strength, and brought in the scourge of Christendom, "Spiritism," which goes on in the strength of this corruption of Christianity; a corruption which was essential to the life and being of Romanism, but which is every day paralyzing Protestantism, and will be found to destroy its power in suppressing or overcoming the various forms of error spreading in the land, and prevent its advocates from making inroads on Romanism or Heathenism.

MODERN JONAHS.

JONAH was not unwilling to proclaim God's message to Nineveh because of any love he had to its inhabitants, as the event showed. But he was afraid he might lose reputation, which he was more concerned about than for the destruction of a city whose numbers were so great, that there were "more than a hundred and twenty thousand persons" in it that could not "discern between their right hand and their left." If he only *knew* they would all be destroyed, according to his word, and his reputation thereby be saved, he would never have fled to "go to Tarshish." This is evident from two facts: 1. He was angry when the Ninevites repented and God did not destroy them. 2. From the reason he assigned why he fled to go to Tarshish: "O, Lord, was not this my saying when I was yet in my own country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

It seems he was quite willing to preach the doctrine of "destruction;" that would be pleasing to him, as is evident from the fact "he was very angry" because the Lord spared the city. But to preach destruction to that wicked city, when he knew the Lord was so merciful and gracious that he might not destroy them, was involving Jonah's reputation; and that he could not endure; and when he found the city was spared he was so angry with the Lord that he prayed, "Therefore, Oh Lord, take, I beseech Thee, my life from me; for it is better for me to die than live."

It is difficult to tell wherein the Lord's merciful spirit is most wonderful, whether in sparing Nineveh or the angry prophet; but in both cases, it demonstrates the fact that he has "no pleasure in the death of the wicked," and will rescue all from such a final catastrophe that infinite wisdom, power and love can do to accomplish it.

Modern Jonahs are numerous. They are afraid too many will be ultimately saved, and their stereotyped idea, of only a "few," will be proved an error, and they lose reputation for infallible knowledge. They would much rather the millions on millions that have gone down to their graves, in utter ignorance of God and Jesus Christ, should hopelessly perish, including all that have so gone not able to "discern between their right hand and their left," than that their theory of *few* only to be saved, here or hereafter, should be shown to be an error. They are horror-struck

with the idea that the Lord God can be "merciful, slow to anger, and of great kindness," beyond their own narrow theories that he is so only to a few, and the idea that it may be extended to those who have died in ignorance of his love to the world in the gift of his Son to redeem them from sin and death. Such an extension of God's mercy and long-suffering, toward any of our race, is more than these modern Jonahs can endure, and they seem to be "very angry" with such a God; and especially with those who contend for this God as "the only *true* God" and the Father of "Jesus Christ, who gave himself a ransom for all" men, "to be testified in due time"; that is, in God's time.

That time has never yet come to unnumbered millions who are now slumbering in the dust of the earth; but they will yet "hear the voice of the Son of man, and come forth" and see and hear him "who gave himself a ransom" for them. Then will their faith in him, or their willful rejection of him, decide their final state, and "God's mercy and great kindness," etc., will be manifested in a light that will astonish all the Jonahs of this and all preceding dispensations. Let our thoughts of God, and his tender mercy over the creatures he has made, no longer be restrained and cramped by human traditions and the superstitions of fallible men. Let each one go to the fountain of truth for himself, and put off the "iron shoes" from his "feet," and remember "the ground" of God's word is "holy ground." Listen to the "all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 21). So shall men learn the truth and find life. ED.

A QUESTION.

"ARE the same persons, or class of persons, referred to by Paul in (Rom. viii.) when he speaks of the 'Sons of God' and of the *creature*? If not, what is meant by the *creature*?"

That the "sons of God" are another class from "the creature," as used in that chapter, is evident from the Apostle's language, "Not *only* they but ourselves *also* which have the first-fruits of the Spirit," etc.

The terms creature and creation are from the same Greek word, viz., *ktisis*. Why the translators in (Rom. viii. 19-22) should three times render the word creature and only once creation may be uncertain. The word in its various forms is used many times in the New Testament. In verse 39 it is used in connection with "height nor depth;" adding "nor any other *creature*," etc. In Colossians i. 15, Christ is said to be "the first-born of every *creature*." Heb. iv. 13, "Neither is there any creature that is not manifest in his sight." Rev. iii. 14, "The beginning of the *creation* of God."

Those samples are sufficient to show that *ktisis* may properly be used to signify "creation" as well as "creature." The text (Rom. viii. 19, 20, and 21), if so understood, refers to all things of earthly creation on which the *curse* came after Adam's sin,—all "was made subject to vanity," but "in hope" of final deliverance; the groaning creation is not always to be in this state of disorder; after the manifestation of the "sons of God" all this present state of disorder is to come to an end. But *now* all things are in a suffering condition, not excepting those who have the "first-fruits of the Spirit," for not only does creation suffer, but "we also," saith Paul, "groan within ourselves, waiting for the adoption, viz., the redemption of our body."

The groaning creation is represented as waiting for the manifestation of the sons of God; though not necessarily possessing the knowledge of the means by which the deliverance is to be effected.

By the creature—the *ktisis*—then, is meant the *creation*, whether sensitive or insensate. By the sons of God is meant a class who have become such by becoming a "*new* creation in Christ Jesus," but have not yet received the redemption of their body. EDITOR.

BEARING THE CROSS.

Much has been said among professed Christians, about bearing the cross; but I fear little is understood or really ~~prac~~ticed in this matter. Men are all naturally in love with this present world. To this world we must become *crucified*. Crucifixion is a hard death; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto" us. Most professed Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting some times, and give something to support the Gospel, they may keep their covenant with the world: but, "If any man love the world, the love of the Father is not in him."

How, then, are we to be separated from the love of the world and be crucified unto it? First—By a believing view of the Lord Jesus

Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he "*suffered*, being tempted"—when he was reviled, reviled not again—murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his soul in agony—all this he bore and no lisp of *impatience* ever escaped him. Would we be crucified unto the world? Learn of him: contemplate his poverty—his life—his sufferings—his resignation—his patience—his loving and forgiving spirit, till the whole mind is humbled within us; and then realize this truth—"If so be we *suffer* with him, that we may be also glorified together."—Rom. viii. 17. Do any ask what it is to suffer with him? I answer—To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads me to say—

Second—If we would bear our cross and be crucified unto the world, *remember*, every trial of our life—whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God who willeth not the death of the sinner, but who is seeking by all these trials to crucify us unto the world, and fit us to be glorified with his Son Jesus Christ. How shall the design of our heavenly Father be accomplished? It cannot be, unless we bear our cross. Do you ask again—What is it to bear my cross? I answer—It is to suffer all the trials of which I have spoken, *patiently*. We are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If we do, we do not bear the cross. And though we should speak like an angel in meeting, yet if we fret and complain under any of the trials of life, by which God is seeking to crucify us unto the world, it is hypocrisy for us to talk about bearing the cross; we are but deceiving our own souls. God has assured us, "all things work together for good to them that love him;"—Rom. viii. 28. Do we murmur, fret and complain at those things which God has permitted or appointed. Alas, *alas!* Do not dream we are preparing for the kingdom of God while this is the case. Saith our Saviour—"In your patience possess ye your souls." Those words are of solemn and awful import. It we indulge in murmuring, complaining, or impatience at any trials, insults, sufferings, or injuries, from whatever instrumentality they may come, and that spirit is increasing upon us, we are just as surely travelling in the road to death as God has said—"The soul that sinneth it shall die." I speak not now of one "overtaken in a fault," to which all are liable in the hour of temptation, but of him upon whom this spirit is not abating but increasing. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but we may not pray for it only in submission to the will of God. "If it be possible let this cup pass from me; nevertheless not my will but thine be done." That is our *example;* and we cannot safely follow any other. "My grace is sufficient for thee," will often be the answer; and did we know now what we shall know hereafter, we should praise God for every trial and every cross we have to bear: yea, a living faith will praise God even now, that he does not leave us to our own way, lest we should be like children of Israel, whose impatient murmurings were answered by giving them "flesh;" but "leanness" was "sent into their souls." "Be patient in all things:" that is, bearing the cross; then, when Christ appears, we shall have a CROWN.

ED.

ETERNAL LIFE AND IMMORTALITY.

"HE that believeth on the Son of God *hath* the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son *hath—teen zoeen*—the life: he that hath not the Son *hath not—teen zoeen*—the life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye *have* eternal life."—John v. 11-13. "Whosoever hateth his brother is a murderer, and ye know that no murderer *hath* eternal life *abiding* in him."—1 John iii. 15. From these passages we learn that some do have "eternal life" abiding in them while they are yet in the *mortal* body. Hence "eternal life" and "immortality" are not synonymous. It is nowhere said or implied in the teachings of Christ, or his apostles, that men *have* "immortality." Immortality is something that the *mortal* body will *put on* at some future time; while eternal life is something that *abides in* the true believer while he is yet in the mortal body, and is his *title* to joint heirship with Christ, and being "clothed upon" with immortality *at* the coming of his Lord.

THE DIVINE DISPENSATIONS,

OR, THE DIVINE PLAN IN THE GOVERNMENT OF OUR RACE.—No. 2.

BY THE EDITOR OF BIBLE EXAMINER.

HAVING noticed the Adamic and Antediluvian dispensations, I pass to that which extended from Noah to Moses; and, for the sake of a name, I call it

THE PATRIARCHAL DISPENSATION.

The history of the race and the dealings of God with men, during this period, till the call of Abram, is very brief. Enough is given, however, to show that human nature was not much changed by the lesson of the flood; for we find men soon forgetting the judgment on the antediluvians and determined on making themselves "a NAME" to prevent being "scattered abroad upon the face of the whole earth." In this respect they are like most men in all ages: a desire to build up themselves, instead of carrying out God's requirement of Adam and Eve to "multiply, and replenish the earth and subdue it."—Gen. i. 28 They would have massive TOWERS that should "reach up to heaven," as a centre of attraction, because "Union is Strength"; and so, instead of having God himself as a bond of union, they would have "brick and mortar"—the work of their own hands—the bond to unite and keep them together; they were the prototype of various sects and parties in religion in all ages since that time; building up *themselves* A NAME, instead of trusting in the NAME of God alone. The result was a "confounding of their language"; so that "*confusion*" followed, and their selfish work was defeated: God thus giving the race a lesson, for all time to come, that they should pursue no more selfish purposes, but follow implicitly His commands. To these Babelites, that command was to "spread themselves abroad upon the face of all the earth" (Gen. xi. 8, 9); thus to carry out the intention of God as expressed to Adam and Eve. This was a part of God's plan, to people "all the earth"; which plan the Babel builders thought to prevent; but God knows how to defeat all counsels adverse to His own, and in "due time" will show that He has done so.

Notwithstanding their dispersion, men continue their idolatry, or deification of themselves or some work of their own devising. Hitherto but little spiritual development had been made; men seem, for the most part, to have been left to develop their animal nature, that the race might first be multiplied and the earth filled with inhabitants, prior to a full exhibition of the Divine wisdom, power and grace in changing to a spiritual—or, rather bringing out a spiritual nature that should harmonize with the Divine nature and yield a willing obedience thereto: an exaltation in the Divine plan, when he said, "Let us make man in Our image after Our likeness."—Gen. ii. 26. That plan, in its perfection, will only be completed in "the ages to come," as will be fully shown before closing these articles.

At length a period arrives when God's purpose to bless the race by an elect or chosen people, began to be more perfectly unveiled. This development commenced with the call of Abram to leave his kindred and his father's house and go into a land that God would show him; and Paul says, "By faith . . . he went out not knowing whither he went."—Heb. xi. 8. This strange—or foreign—land was that which he was afterwards to "receive for an inheritance." In the promise to him, when God called him thus to leave his father's house, was contained the great purpose of the LORD to bless, by him and his seed, all the families of the earth.—Gen. xii. 3. The design of selecting Abram was not simply to bless *him*, but to make him a blessing, also, to others in God's "due time." Abram was not the most eminent for devotion to the service of God, for "Melchisedek, king of Salem, . . . was priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God" (Gen. xiv. 18, 19); and Paul, speaking of this act of Melchisedek, says, "Without contradiction the less is blessed of the better."—Heb. vii. 7. The selection of Abram, therefore, was not because he was great or good above all other men; but was a sovereign act of the CREATOR and RULER of the world, and teaches us that all favors are bestowed according to the counsels of infinite wisdom in a way and manner to firmly impress all men with a sense of their entire dependence on God, and thus lead them to cleave to Him with all their heart, and to trust Him unwaveringly in all their affairs temporal and spiritual.

The trials that Abram passed through after this first promise, when called to leave his father's house, were many and great, and the reasons for all of them were in a great measure veiled from him. After waiting for the promised son, to be called to sacrifice him; and to be told that his posterity should be in bondage to a strange nation four hundred years, before they should inherit the land that God had promised they should possess, and that Abram himself would die before he

would have fulfilled the promise that to *him*, as well as to his seed, was the inheritance to be given: all these things were grievous to be borne; but his faith triumphed; for dark and veiled as many of the transactions were, at the time, he staggered not, being fully persuaded that what God had promised He was able to perform, and would, in "due time," verify all his words, though death to himself and many of his posterity would intervene before the final consummation. He became a model of faith to all future generations. What God did not perform in his lifetime he fully believed would be in, to him, an unknown period in the future: he did not stumble into "*conditional* prophecy," to unravel what seemed so improbable or impossible of fulfilment. No; he believed God, and left the way, manner, and time of fulfilment to infinite wisdom. So should we, in all that seems veiled, yet promised. In "due time" God will verify the truth of every word that has proceeded out of His mouth.

The history of the other Patriarchs, together with the bondage of Israel in Egypt, I pass over by simply remarking, here was a *veil* of long continuance, which looked much as if God had abandoned them or forgotten His promises concerning them made to Abraham. But where unbelief would have seen nothing but failure, faith discovers light through the veil: the people must be multiplied; they must learn to bear discipline and hardships; they must come in contact with the learning of Egypt and its princes: a school of training important to a people who were to be entrusted with the knowledge of the true and living God for the benefit of "all the families of the earth"; for all kindreds, tongues, and peoples.

It may here be asked "Why did not God manifest Himself to all people directly, as well and as early as to Abraham and his posterity?" I can give but one answer, viz.: Infinite wisdom and love chose that plan which He knew would ultimate in the highest good of all the race; every one of whom were the objects of His love. It might as well be asked, Why did not God put Abraham at once into possession of the promised land, instead of letting him die without possessing a foot of it (Acts vii. 5), and reserving the fulfilment of the promised inheritance till a resurrection at some unknown and distant period? Faith says, The MAKER knew best. His wisdom planned, His love guided, and His power will in "due time" execute and make all plain to the astonishment and joy of earth and heaven: and faith can wait till the consummation vindicates the wisdom and love of the CREATOR, for all the works of His hands: and, "what" we "know not now," we "shall know hereafter."—John xiii. 7. Let these considerations suffice till the time comes "which God hath put in his own power."

In all dispensations, thus far, we have found much that is veiled, though light sufficient for the then present use; indicating, however, a glorious future of developments, which it is manifest must reach beyond the present life; for Abraham himself, as well as his Seed, is to act in blessing "all the families of the earth;" so that the promise, though veiled, embraced all dead ones as really as it embraced Abraham: for Abraham could not have the promises fulfilled to him without a resurrection; neither could he, personally, bless all, unless they also should have a revival from the dead. The same promise that secures Abraham's living again, secures the living again of all he is to bless. In no other way can they be blessed, in connection with his Seed, so far as I can see.

Hence, I now believe that every child of Adam's race must be revived from the dead to be blessed, who has by any unavoidable means failed to be blessed in Abraham and his Seed, while in this life. The Patriarchal Dispensation was one of selection or election; first, of persons, as Abraham, Isaac, and Jacob, and then of their posterity; not for their own sakes only, but as a means of blessing to the rest of Adam's race; for God's love extended to all "the world"; but the way, manner, and time of manifesting that love, infinite wisdom directed all, and devised that method which should ultimate in the greatest good to all; veiling very much of the great scheme established from the foundation of the world, till the best time should arrive for its further development. By this method of proceeding, *faith*—the foundation of all durable good in man—would be brought into constant exercise, and men learn to trust God's words, though they could not see "the end from the beginning."

Faith in God, from the time evil was manifested in the world, was to be the ground of man's justification; as it had been demonstrated men could not be justified by works before God; for, "By the deeds of the law there shall no flesh be justified in His sight."—Rom. iii. 20. The law is to give men "the knowledge of sin"; and "the carnal [or fleshly] mind . . . is not subject to the law of God, neither indeed can be."—Rom. viii. 7. God has appointed faith, therefore, as the

ground of our acceptance and justification; and this Gospel was proclaimed to and through Abraham. So it is said, "The Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8.

I have brought down our subject to the close of the patriarchal dispensation, and we see that while much was clearly revealed, much more was indicated in language over which there was a veil. One illustration of this fact may here be stated. Paul speaks of "the mystery"—*i.e.*, of veiled truth—"which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel."—Eph. iii. 4-6. While this was a truth set forth in the promises to the Patriarchs, and is now perfectly clear to us, it was veiled for long centuries; "blindness" was upon the minds of all on that subject until after Christ's ascension to heaven; nor does there seem to have been an exception among Jews or Gentiles as to the subject being a veiled one, or a mystery. Shall we, then, doubt but what many great events, belonging to "the ages to come," are in the great and precious promises to the race, yet veiled, but to come fully into view as the time draws nigh for their fulfilment? With these remarks, I proceed to the consideration of

THE MOSAIC, OR LAW DISPENSATION.

This dispensation was fruitful in types or shadows; made up of great facts, but a revelation under a veil of "good things to come."—Heb. x. 1. Even the deliverance of Israel out of Egypt might be said to be a veiled prophecy of the final resurrection of the nation from the dead; showing the power and purpose of God to give them, with Abraham, the everlasting possession of the promised land; not a temporal possession, only, but an eternal one, after deliverance from the long bondage of death.

Their wanderings in the wilderness might be considered as typical of the trials to which all men are subjected in this life—a state of severe discipline, necessary to prepare them for an advanced state in "the ages to come." Passing this event in Israel's history, the laws given them were designed to train them to an entire submission to the will of God, and to educate them to be a blessing to the nations of the earth, and by this means carry out the promise to Abraham. The law given from Mount Sinai, commonly called "the *moral* law," was commanded because the main things therein contained were right in themselves, and essential to the highest happiness and well being of men. For this reason it is properly called the *moral* law.

The ceremonial law was a *positive* institution; not necessarily right in itself, but made right and obligatory because *commanded* by the rightful GOVERNOR of the people; and was designed to educate them for a higher state and more important service than as a people living only for themselves: they were to bless all nations. By these laws they were to be taught, but under a veil, the great scheme of human redemption and final perfection of the race. The whole system, under which their training was to be carried on, was "a shadow of good things to come, and not the very image" itself—(Heb. x. 1): it was the great things of the future ages, presented under a veil, which was symbolised by the veil on Moses' face; for the people could not endure the glory of the future dispensations without a veil. God, therefore condescended to their weakness; He gave them the shadow of those glories under a veil, to be removed as the things themselves should actually appear, or were about to take place. By their resting in the shadow, and allowing themselves to be contented in the forms of their religion without studying the Scriptures to find the substance, they were unprepared to receive the LAMB of God when the veil was so far removed by the personal appearance of the promised Messiah.

In this respect, how like most modern Christians, who are so taken up with the present dispensation that they see little or next to nothing of the dispensations still in the future, and which are so clearly shadowed forth by the ceremonial law; one of which is at the point of being unveiled before their eyes. May it not be feared that such, though, like the Jews, looking for the Messiah, may be as unprepared to welcome him as were that anxious people? May our eyes be opened in due time, and we be prepared for the work of glory then to be done to the honor and praise of God.

The law shadowed forth the good things of coming dispensations. To think otherwise is to suppose that Israel was cumbered with times and seasons and ceremonies of little or no real value. Why such regular divisions of times, seven days, seven years, seven times seven years? Why an Israelitish servant to go out free in seven years, and some others not till later periods; say, till seven times seven,

or until the Jubilee? Is there no "good thing to come" veiled in this arrangement? May it not, and does it not "shadow" forth the deliverance of the saints, from the bondage of death, first, at the seventh thousand year? and the deliverance of others at various periods, or in various dispensations, until the great Jubilee of Jubilees shall bring the mass of the race "from the bondage of corruption into the glorious liberty of the children of God"?—Rom. viii. 21. What mean all those laws relating to "first-fruit" and the final "ingathering," or great harvest? and those relating to the redemption of a lost inheritance, and the giving of the "first-born a double portion," and a brother ransoming a brother who has become poor and sold himself, and many other things that might be named? Did they not, under a veil, point to work to be accomplished in "the ages to come"? Are we to suppose these things were ordained simply for Israel's temporal affairs, in that age, and have no reference to something greater and higher in the future ages? Were they all to end with that dispensation and be of no future use? Paul says, "*Whatsoever things* were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4. Are the Scriptures I have referred to an exception? Are they not for our learning, and the knowledge of their significance essential to our possessing a scriptural "hope"?

What of all the bloody sacrifices under the law? Were they not to teach, under a veil, the great offering of "the Lamb of God" to take away sin? Those who searched not into the significance of these offerings, but rested in the mere observance of these "shadows," or veiled representations of a great future offering by Messiah, were not prepared to receive the *suffering* One; in consequence of which, the "veil remaineth untaken away, in reading the Old Testament, unto this day."—2 Cor. iii. 14. Those bloody sacrifices were unveiled, or "done away, in Christ."

While the veil was removed from those offerings of blood, by Christ, in his "offering" himself "*once* for all" (Heb. x. 8-10), shall we not look for the veil to be removed by the "substance" to which those other "shadows" pointed? Is it not clear that the various periods for the release of those in bondage are yet in the future? and that the "first-fruits" are the pledge of the great "ingathering" to follow at a latter period? Shall there be no substance to the shadow of an inheritance lost, but restored by a kinsman? Space would fail me were I to attempt to go through and examine the various methods and times of purifications required by the law, all of which were "shadows of good things to come"; under a veil pointing to a time when, by various processes, the impurities of the mass of men shall be taken away; a "few" samples, only, of which have yet appeared in the world. The vilest and worst of sinners are within the range of these purifying influences, as the apostle shows, after enumerating a catalogue of the foulest sins, and saying, such "shall not *inherit* the kingdom of God," and adds, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God."—1 Cor. vi. 9-11. Are these a "kind of first-fruits of His creatures" (Jas. i. 18), and is there to be no harvest? Certainly the harvest, or "ingathering" time is at a much later period; and not only a "few" are washed in the dispensations past and passing; yet an "innumerable company, which no man can number," are to be ultimately found "washed."—Rev. vii. 9-14.

Are we to suppose all the washings and purifications under the law of Moses, have no other signification than as relating to the "few" saved ones in what is called the Gospel dispensation? If so, is not the "shadow" greater than the substance? But if they are veiled ordinances, pointing to the washing of "an innumerable company" in the dispensations, or "ages to come," then are they full of instruction, and we may see light where all would be darkness, and seemingly a vast amount of useless ceremony.

Viewed, however, in the light of their relation to an "endless succession of ages" (Eph. iii. 21, *McKnight's translation*), and the work to be accomplished in the redemption of an "innumerable multitude" from sin, there is a grandeur in these washings and purifications which otherwise seem unworthy of a record in a revelation from God.

Without dwelling longer on the veiled teachings of the ceremonial law of the Mosaic dispensation (which might be enlarged to a volume), I proceed to notice the fact that, in connection therewith, the Lord spake "by the mouth of His holy prophets" concerning the "things to come," which had been, or were being, shadowed as future by the constant practice of the rites and ceremonies of the law; so that those whose minds were disposed to inquire diligently, would see that the ceremonial law was a great prophecy of things future, to be more fully understood by the utterances of their holy prophets, so that "the

law and the prophets" were two witnesses concerning the works to be accomplished in "the ages to come"; or, the future dispensations. Those, therefore, who separated the teachings of the prophets from the ordinances of the law would not perceive the true significance of either, or only in a very imperfect manner; and to this cause may be attributed, not only the "blindness" of the Jews, but that, also, of a multitude of professed Christians, who see nothing in the law but useless lumber, and but little in the prophets except what they call "*conditional* prophecy"; *i. e.*, prophecy never to have a fulfilment. Is it not true of these Christians, as of the Jews, that "blindness in part has happened to" them "until the fulness of the Gentiles be come in"? They seem not to "know the voices of the prophets" (Acts xiii. 27), and, hence, those prophecies of future events concerning Israel, and the future glory of Christ's reign over the Gentile nations; and his blessing all the families, kindreds, tongues and nations, they treat as if they were not spoken by the unerring Ruler of the universe, who knew "the end from the beginning."

Let the ordinances of the law be read and studied in connection with the prophecies of Israel's dispersion, punishment, and final restoration to their lost inheritance, and the glory that is to attend that promised event, when "Thy sun shall no more go down; . . . for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." —Isa. lx. 20. If "the law and the prophets" are thus read together, throwing light on each other, the Old Testament would not be so lightly esteemed as it now is by many; and the sacred teachings of Jehovah found therein would become a light and glory that would light up the coming ages like the glory on Moses' face when he came down from a forty days' communion with God on these matters, in Mount Sinai. But, alas, a great portion of spiritual Israel are as affrighted at the idea of the great things shadowed forth "in the law and the prophets," as literal Israel were at the glory that shone forth on Moses' countenance; and their teachers have managed to construct a *veil* over the testimony of "the law and the prophets," which renders them invisible to themselves and to those who follow them; and they have become "slow of heart to believe all that the prophets have spoken."—Luke xxiv. 25.

I have not space now to refer to those propecies which speak of future blessings on literal Israel and on the Gentile nations, and the various means and times in which and by which God's purpose to cleanse them from all their sins and make them sharers in the glory to be revealed under the reign of our Lord Jesus Christ and his "joint-heirs"—"the Church of the First-born," who, with their Head, are to "fill the earth with the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9); for, "As truly as I live, all the earth shall be filled with the glory of the Lord," says Jehovah himself (Num. xiv. 21).

Is the Holy Spirit a Person?

BY CHAS. L. IVES, A. M.

It may be thought that to question the personality of the Holy Spirit is indirectly to question the divinity of the Lord Jesus Christ. By no means. The essential divinity of the latter is too prominent a doctrine of the Bible to be dependent upon any other issue. In holy writ our Lord is styled—never, "God the Son," but—"the Son of God." And what does that mean? We read, Heb. i. 3, 4, of the Son, "the express image" of the Father, "the brightness of his glory," being made [rather, having become, Gr. *genomenos*] so much greater than the angels, as he hath BY INHERITANCE obtained a more excellent name than they." That is, the redeemed are sons of God by adoption—that so "ye might be partakers of the divine nature," 2 Pet. i. 4 —but by inheritance is our Redeemer the Son of God. The full meaning of this our finite minds may not grasp, as we thus grope after the infinite, but certainly, in this language of human experience, reference is had to the similarity in being of a son to a father. If the father is human, the son is human also; if the father is divine, the son also is divine. This truth of our Lord's divinity thus stands before us as a matter of revelation. Reason can only tell us that we need a divine Saviour, to be able to save to the uttermost, to know and to meet all our varied wants, to hold "all power" in his hands, to be present wherever two or three are gathered together in his name. We cannot stop here to argue with any for the pre-existence of a holy Being, who, when the question of his longevity comes up, himself declares, "Before Abraham was, I am."

While continued study of the Bible has thus but strengthened my belief in our Lord's divinity, a similar study into the Bible testimony on the personality of the Spirit, has had precisely the opposite result. That has convinced me that the holy Spirit, or Ghost, is not, like the Father or the Son, a distinct person. It is not, to use a phrase not found

in inspiration, "God the Spirit"; but "the Spirit of God," "his Spirit," as the Bible expresses it. Yet it cost me a struggle to acknowledge this. I had insisted that, in speaking of the Spirit, we should say "he," not "it"; and although without Scripture precedent, I addressed prayer to the Spirit. When first I began to suspect that the evidence of Scripture was against my traditional belief, so disturbed was I that I dropped on my knees and prayed that I might not lose all my faith. But my anxiety was groundless. I could trust the word of God not to lead me astray.

As this subject has recently been before the readers of the *Banner*, I have thought they might value a concise yet somewhat exhaustive summary of the Bible evidences, as adduced on both sides of the question.

I. THE EVIDENCE AGAINST THE PERSONALITY OF THE HOLY SPIRIT.

1. Prominent stands the corruption of 1 John v. 7, 8, where our Bibles read, "in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth." These words are beyond question spurious. They are found in no Greek MSS. before the 5th or 6th century, and in no early version. Alford says, "not a shadow of reason for supposing them genuine." Tischendorf, "that they should continue to be published as part of the Epistle, I regard as an impiety." Pres. Woolsey asks, "Do not truth and honesty require that such a passage should be struck out of our English Bible?" This spurious passage carries us back to the days when a corrupt church defined points of doctrine in her councils, by decrees often obtained by fraud or violence. Although the Council of Nice had pronounced for this dogma, those who here corrupted the text thus tell us how insufficient was felt to be all the Bible testimony on their side.

2. The Bible gives us no distinctive, no proper, name for such a personage. "But what," one may say, "is not 'the Holy Ghost' the proper name of this person?" So it appears in our English Bibles, but not so in the original. In our English version this is effected by a somewhat questionable mode of translating. When (except Matt. xxvii. 50, John xix. 30) the Gr. *pneuma* is unaccompanied by the adjective *hagion*, holy, it means spirit; accompanied by that adjective it means ghost. And then supplying the definite article "the," omitted in the original in half the instances, and printing holy with a capital H, we thus obtain in English the title, The Holy Ghost. Our translator's double rendering of *pneuma* is found in the same verse, where *pneuma* each time denotes the same object. E. g., "And Jesus, full of [the, not in Gr.] Holy [*pneuma*] Ghost, was led of the [*pneuma*] Spirit into the wilderness." So in 1 Cor, xii. 3, *pneuma* is first time spirit, "Spirit of God"; second time it is ghost, "the Holy Ghost." If, according to our translators, "ghost" is deemed inadmissible in the first instance, why not equally so in the second, when the same identical object is again spoken of? But the arbitrary rule of our version fails to meet all cases. In 1 Thess. iv. 8, although *hagion* and *pneuma* occur together, it is with the possessive pronoun; so, instead of his Holy Ghost, we have "his holy Spirit"—holy, without the capital H. [We find that in some copies of the Bible the word "holy" begins with a capital—in others not. So far as we have examined, the former usage is adopted in the English, and the latter, in the American Bibles.—ED.] In Matt. xii. 31, our translators evidently were not satisfied with the original Greek which reads, "the blasphemy of the Spirit shall not be forgiven him"; they confess by their italics that they have supplied "holy," so that our English version might read, the Holy Ghost.

If it be a fact that the Holy Spirit—I will not use the conventional term ghost—is the proper name of a person, the inspired writers, in speaking of this person, strangely forget his proper name! Take Paul's epistle to the Romans; these are the names he consecutively uses—Spirit of holiness (i. 4), the Holy Spirit (v. 5), Spirit of life, the Spirit, Spirit of God, Spirit of Christ, Spirit of him that raised up, his Spirit, Spirit of adoption, the Spirit itself (viii. 2, 5, 9, 11, 15, 16), etc. In John xiv. 16, 17, our Lord himself promises for the first time to the disciples a spiritual comforter in his bodily absence, and explains to them what it should be. Surely here, if anywhere, we should have looked for the information of a third person of the Godhead and for the use of his proper name. Instead, he explains to them that it is the "Spirit of truth, which [not whom, as in English version] the world cannot receive, because it seeth it [Gr. *auto*] not, neither knoweth it." After this, in his further discourse, he uses once the phrase the holy Spirit, but twice more calls it the Spirit of truth. It would seem the latter has here, then, a better claim to be the proper name.

3. The silence of Scripture on the personality of the Spirit is an important point. We are told this is all because the Bible is not a treatise on systematic theology. But the

Bible is the supposed basis of these treatises; and for it to ignore one of their most prominent dogmas under circumstances where, if a fact, it could not escape mention, is virtually to deny it. For instance, in Rev. v. 13 is recorded the universal ascription of praise from every creature in heaven, in earth, in the sea, "unto him that sitteth upon the throne, and unto the Lamb"—to the Father and the Son; but no third person is mentioned. So, in chapter vii. 10, the great multitude of the redeemed "cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb." Could they thus ignore a third co-equal agent in their redemption, if such there were? In the description of heaven given us in this book, there certainly is no personal holy Spirit there. The Spirit is referred to under the impersonal symbol (chap. iv.) of seven lamps burning before the throne, and (chap. v.) of the seven eyes of the Lamb, which in each case, we are told, "are [or symbolize] the seven Spirits of God sent forth into all the earth."

To read the epistles of John it could not be thought that he who records Christ's statement of the Comforter ever suspected that to be a person. In these epistles he continually associates the Father and the Son as two persons, but never with them a third. His language is, "God hath given us of his Spirit."—1 John iv. 13. Indeed, in his second epistle, ver. 9, we find an omission amounting to a virtual denial of a third person. He says: "Whosoever abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son"—that is, he hath God. And so of Paul. The frequency with which he associates the Father and the Son as distinct persons (please note in your future readings), but makes more marked the omission of the Spirit in such connection; for example, four times in the ten verses of the first chapter of 2 Thessalonians. He begins every epistle with the same benediction, "Grace be unto you, and peace from God our Father and the Lord Jesus Christ." From this conjoining of Father and Son we argue for the divinity of the latter; from his never mentioning in this benediction a third person, we argue that Paul knew of none such. So in 1 Cor. viii. 6 we read, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." In a statement so full and formal as this, that the apostle should fail to notice a third person, said to be "equal in power and glory," is explicable only on the understanding that Paul knew of none such.

4 In the Bible language utterly inapplicable to a person is used of the Spirit. (That sometimes the language is such as may be applied to a person will hereafter be considered in reviewing the arguments on the other side.)

As samples of inappropriate language, see Acts ii. 17. "I will pour out of my Spirit, saith God" (ver. 18, the same). Ver. 33: "He hath poured out [same Gr.] this, which," etc. It were hardly possible to pour out a person, unless in the sense of Isa. liii. 12, "he poured out his soul unto death." Besides, here is the idea of pouring out from a receptacle a portion of that which it contains, pouring out of something capable of division and distribution: "I will pour out of my Spirit." The same thought is expressed in Num. ii. 17: "I will take of the Spirit that is upon thee, and will put it upon them." John says, "God has given us of his Spirit."—1 John iv. 13. But he says of our Lord, "God giveth not the Spirit by measure unto him." It is only in finite measure that we can receive of the Spirit.

Acts x. 38: "God anointed him with [the Greek article not used here] holy Spirit [with a person?] and with power." Ver. 44, "The holy Spirit fell;" ver. 45, "was poured out." Acts iv. 8: "Peter filled with [no article] holy Spirit"; vi. 5, "a man full of faith and of Holy Spirit;"—of faith and of spirit; is one of the two a person? xi. 24, "full of holy Spirit and of faith;" xiii. 9, "filled with holy Spirit." But one may say, Is not "filled" used of a person? May we not say, "filled with Christ"? I do not find that phrase in holy writ. How "Christ" may be "in" us, Rom. viii 10, Paul explains by the preceding verse: "Now if any man have not *the Spirit of* Christ." But if you make the holy Spirit a person, how then? Will you say, Filled with *the spirit* of the Spirit?

Acts xix. 2: Certain disciples say, "We have not so much as heard whether there be [no article] a [or simply] holy Spirit." A theologian of our day would have asked, What idea then have you of the Godhead? Instead, Paul asks, "Into [*eis*] what then *were ye baptized?*" It brings to him the same thought as to Peter, who says, Acts xi. 15, 16, "The holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord: John indeed baptized with [simply Greek dative] water; but ye shall be baptized in [Greek *en*, no article] holy Spirit."

John himself says, Matt. iii. 11, "He shall baptize you in [*en*] holy Spirit and in fire;" the righteous in holy Spirit, the wicked in fire, as in last clause of the next verse. John's baptism was in water "unto repentance;" our Lord's is in holy Spirit "unto remission of sins." But can one be baptized in a person, as in water? or, can one be anointed with a person, as with oil?

In Heb. ii. 4, a word is used of the Spirit in which the idea of division into distinct parts is so clearly expressed as to be impossible of application to a person. Our version reads, "God bearing witness with divers miracles and gifts of the Holy Ghost." But there is no article before "holy," and gifts is not the correct rendering of the original. The Greek is *merismos*, and occurs only once elsewhere in the New Testament, in the same epistle, chap. iv. 12, there translated, "dividing asunder." It is the noun of the verb *merizo*, to divide into parts, from the noun *meris*, a part. It then really reads, "God bearing them witness with divers miracles, and dividing asunder [or in parts] of holy Spirit." In 1 Cor. i. 13, Paul uses the verb *merizo*: "Is Christ divided?"—a question carrying its own negative answer. A person cannot be divided. Then the holy Spirit, capable of division asunder, is not a person!

The manner of its descent at Pentecost would seem to be a picturing forth of this division and distribution of the Spirit. We read: "There appeared cloven tongues of fire, and it sat upon each of them; and they were all filled with holy Spirit."—Acts ii. 3. Fire was the symbol of Jehovah's presence, at Eden's gate, at the burning bush, in the cloudy pillar; here, by an advance upon Old Testament times, this symbol appears distributed to each believer.

5. *The illustrative teaching of our Lord.* This we find John xx. 22; it might be called an object-lesson on this very question. At his first interview with his disciples after his resurrection, our Lord "breathed on them, and said, Receive ye the Holy Ghost"; thus by a visible sign showing that the Paraclete, helper, already promised them in his bodily absence, was a spiritual emanation—breath-like—from himself. Before this they had been told (John xv. 26) that the spirit of truth, or holy spirit, "proceedeth from the Father"; now they are to understand that it also proceedeth from their risen Lord, since now, the period of his humiliation was over, he has been "declared to be the Son of God with power by the resurrection from the dead."—Rom. i. 4. Henceforth the spiritual presence of our Lord was to take the place of his former bodily presence. Can we doubt this out-breathing was in mind, when a few days later, the fullness of the promise having been received, Peter declares that this Jesus had been raised from death, and "having received of the Father the promise of the holy Spirit, He hath poured out this which ye now see and hear?—Acts ii. 33. Peter's discourse all hinges upon the resurrection of our Lord. And the multitude see the force of his argument. One, whom with wicked hands they had crucified and slain, is surely alive again; if he is able thus to manifest his spiritual influence, his unseen presence by the marvelous putting forth of his power in their sight. So before the Sanhedrim, we see why (Acts v. 32) Peter cites the holy Spirit poured out as a witness with them to the fact of the resurrection, since it is that which actually comes from one who, though once dead is thus proved to be dead no longer.

And so, also, we see why the Saviour must go away from his disciples, if the promised Paraclete, is to come to them.—John xvi. 7. It is not that the limits of the duties of two different persons are so rigidly defined and so jealously guarded, that one cannot take up the work until the other "has gone away." It is simply that the spiritual presence of their Lord could not be recognized by the disciples until he has gone away, so that they have lost the sense of his bodily presence. It is their Lord himself in either case; at first bodily, then spiritually, carrying on to its grand consummation his redeeming work among them—an ever-present Jesus! And this brings us to our final point.

6. The word of God actually teaches that the holy Spirit is the Father, or Jesus himself, present by his spirit. If we read aright the inspired word, God has his own proper dwelling-place—dwelling in the light inapproachable. How then is he present everywhere? By his Spirit. We get an idea what this means from 1 Cor. v. 3. Paul says, "For I verily, as absent in body but present in spirit, have judged as though I were present." Such is the language of the finite. But this for the Infinite is to be virtually present. If his mind be upon us so that he knows every act and thought, so that he can control and influence us at his will, this is not "as though present," but as actually present. So the Psalmist says: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?"—Psa. cxxxix. 7. Evidently this was the understanding of Old Testament times. And this understanding of God's presence, the New Testa-

ment writers transfer to Christ; which is certainly a strong argument for his divine nature.

In the Revelation, at the close of each letter to the seven churches, we read: "He that hath an ear, let him hear what the Spirit saith unto the churches." But it is the Lord Jesus that is the speaker.

In 2 Pet. i. 21, we read: "Holy men of old spake as they were moved by [no article] holy Spirit." The same apostle tells us this holy Spirit is the Spirit of Christ; "searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Pet. i. 11.

In Rom. viii. 9, 10, Paul speaks of the Spirit as being God's Spirit, as Christ's Spirit, then as Christ himself: "If so be that the Spirit of God dwelleth in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you," etc. Next verse: "But if the Spirit of him that raised up Jesus from the dead dwell in you," etc. If one were to read the word of God without previous training, he would surely conclude that Scripture means just what it says; that the Spirit of God is the Spirit of God, not a third person, or part of God; it is simply God's Spirit. That thus we are to understand it Paul shows 1 Cor. ii. 11: "For who of men knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no one (*oudeis*) but the Spirit of God." Here he compares man's spirit, used in the sense of mind or intellect, with God's Spirit, used likewise. And as if to define his use of the word spirit, he adds, verse 16: "Who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ."

But in 2 Cor. iii. 17, we have the explicit statement for which we contend. We read: "Now the Lord is the Spirit"—*to pneuma*—not "that Spirit" as in E. V.; "and where the Spirit [*to pneuma*] of the Lord is," etc. How, we ask, is this? Just as we have stated it: The holy Spirit is the spiritual presence of the Lord himself, who bodily has gone away from our actual sight and presence. That such was Paul's idea is further corroborated by his language, Rom. viii. 26: "The Spirit itself maketh intercession for us with groanings which cannot be uttered." To many readers this verse seems to designate a special office-work of the Spirit. But eight verses below, Paul says, it is Christ "who maketh intercession for us."

Even that apostle, from whom we should expect the utmost precision on the doctrine of the Comforter as a third person, John himself, in his first epistle (chap. ii. 1) applies the term "Comforter" to our Lord. He says, "We have a *Parakleetos* [Comforter, Helper] with the Father, Jesus Christ the righteous." It may be said, Christ is our Paraclete in heaven; on earth it is another person, the holy Spirit. Then were Paul's statement in 1 Tim. ii. 3 incorrect: "There is one God and one Mediator between God and man, the man Christ Jesus." If Christ Jesus is one person and the Spirit of Christ another person, then there is one God, and two Mediators who are making intercession for us. Rather let us believe with Paul, "the Lord is the Spirit." He is our real Paraclete, bodily in heaven, spiritually with us on earth, as he says: "Lo, I am with you alway, even unto the end of the world."

In a concluding article, we propose to consider the so-called Bible proofs for the personality of the Spirit.—*Bible Banner.*

POPERY AND THE GREAT I AM.

BY WILLIS JONES, ESQ.

IN A. D. 1877 there arrived in this country his Excellency, the Roman Catholic Archbishop of Ardah (Dr. Conroy) as Apostolic Delegate (or Ablegate) of the Pope to all the faithful throughout Canada. On his arrival in Toronto he was presented with an address by the (R. C.) Archbishop (Lynch), who addressed him as "Most Reverend, Holy and Illustrious Lord." (Sic.)

Thus these high dignitaries and leaders of the Romish (so-called apostolic) church render homage one to another (due only from man to his Creator) and "seek honors one of another."

The Saviour said to the Scribes and Pharisees (John v. 44): "How can ye believe which receive honor one of another and seek not the honor that cometh from God only?" The title Reverend is only used once in the Bible, and then it is applied to God. Ps. cxi. 9: "He sent redemption to his people. He hath commanded his covenant forever; Holy and Reverend is his name."

But to receive honor amounting to adoration, from their fellow-mortals, does not seem to satisfy this latter-day arrogance of the hierarchy of the Roman Church. For, say they, "Do not our Protestant daughters also do the same?" Hence they must needs go a step farther and blaspheme the holy name of God, by appropriating—for their harlot communion—the (as it were) especial Name which God

gave himself, and by which he doth choose to be called.

God called Moses (Exo. iii.) and said, "Come now, therefore, I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt." But Moses made excuses and said, "When I am come unto the children of Israel and shall say the God of your fathers hath sent me unto you and they shall say to me, What is his Name? What shall I say unto them?" And God said unto Moses, "I AM THAT I AM,* and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Compare Exo. vi. 2, 3 and Isa. xliv. 6.

On Sunday, 10th June, 1877, the aforesaid Papist Ablegate preached in St. Michael's (R. C.) Cathedral, Toronto, from the words, "And this is the testimony of John, when the Pharisees sent priests and Levites to ask him, Who art thou? . . . What sayest thou of thyself? He said, I am the voice of one crying in the wilderness," etc., and then proceeded to hold forth as follows:

"The office discharged by the precursor of Christ—St. John the Baptist—whose feast we celebrate to-day, is a type of the office belonging to the (R. C.) as a teacher of men. His it was to point to the Lamb. Hers it is to preach the same Christ and him crucified. Born in mystery, brought up in desert solitudes, marvelously austere in mien and garb and speech, he came upon a luxurious generation as an apparition, perplexing it with wonder and dismay. Who is this? men asked in astonishment, who dares thus sternly rebuke our pleasant vices and disturb our cultured ease with harsh summons to penance and threats of future punishment? Even so it has been with the (R. C.) Church. For now nineteen centuries she has traversed the earth —unearthly—in her origin and power, and like John she has ever answered, "I am the voice of one crying in the wilderness," etc. No two words are less becoming on human lips than these two words I AM. For God alone has a right to say I AM. WHO AM." (True.) "The history of man's greatness and glory must be told in other speech, *Troja et ingens gloria.*† Alone among all the institutions on earth the (R. C.) Church can say, I AM. For the I AM of her priesthood is contained in the eternal, "Thou art a priest forever." With this simple assertion of her existence she has triumphed over the enemies that have ever beset her path. When Pagan emperors arose to crush her, she answered I AM. When Arianism came forth and the entire world was enveloped by its hateful doctrines, the Church said I AM; and later on, when empires she herself had raised, would have have laid impious hands upon her liberties, she broke their bonds by declaring she was the spouse of Christ, and triumphantly exercised the freedom he had given her. Later still, when at the so-called "Reformation," the nations of Europe rose up against their "Mother," and when thousands re-echoed Luther's boast that he was the death of the papacy, once more she said I AM, and lo she finds in the new world more children by millions than she lost in the old; and whilst Protestantism is crumbling around her, she lives victorious and triumphant. What then if the governments of the earth have broken faith with her"!!! "With whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication."—Rev. xvii. 2. Said papal delegate did not quote this verse but went on to say. "That the governments will perish while she will endure, and that they begin to see that without the Pope there is no Christianity," He says, "*Ubi Petrus ibi ecclesia et ubi ecclesia ibi. Nulla mors sed vita sempiterna.*"‡ He then says "Christ uttered three mysterious cries and we find these cries reproduced in the (R. C.) Church, and that the Divine Comforter speaks only in the (R. C.) Church. Where else do you find the tribunal of penance? The absolving words are spoken, and what is "loosed on earth is loosed in heaven." Where else, save in her is faith found to-day? Faith is a belief not upon human but upon Divine authority, and is it not a simple fact that no other religious body claims to speak with Divine authority? Nay, do they not repudiate for themselves and for their rivals any share in the gift of infallibility, without which there is no certainty of faith even for God's written word; (!!) except the (R. C.) Church, who can say with confidence to men thirsting after truth, "If any man thirst let him come to me and drink?" She alone offers a rational basis of faith. Throughout the length and breadth of the earth, from the rising of the sun to the going down thereof, no sacrifice is offered to the

*(*I. e.*) I AM to you, and to each of you individually what you think me to be—or make me to be.

†Troy and great glory.

‡(*I. e.*) Where Peter (is), there (is) the church; where the church, there (is) no death, but life everlasting.

living and true God save in the (R. C.) Church; she alone utters the dread sacrificial words and lifts up the unspotted host and chalice and bread of life, and as Christ was at once a priest and sacrifice, so she will have her priests sacrifice first themselves and then the body of our Lord, before she pours out upon the youthful Levite the unction that makes him a priest forever," etc., "and with a voice, thus one with the voice of Christ," how truly does she claim as addressed to herself the words of Christ, "He that heareth you, heareth me"!! and concludes by saying "Ages after the very names of her enemies are forgotten the (R. C.) Church will be chanting her eternal I AM."

Comment upon the above is almost unnecessary. It seems difficult to comprehend how arrogance and presumption can go further than this, even presuming upon the most benighted ignorance and superstition on the part of the listeners. Open infidelity of the Robert Ingersoll type is mild in comparison, and is far less dishonoring to God. Infidelity denies the existence of God. But it does not render unto him mock homage as a cloak to gain honor of men, neither does it insult man's intelligence by trying to enslave the mind and by commanding him to bow down to the most disgusting specimens of the race (the average papist priest).

But perhaps this aggressive, argus-eyed apostacy, which is all things to all men as occasion may seem to require to advance the temporal interest of her hierarchy; now fawning upon the rulers of this world, and again fulminating against them in the name of God, the most awful curses and anathemas, does not in the U. S. unmask herself with the same amount of presumption as she does in the Dominion. Hence, I presume, the U. S. readers of the BIBLE EXAMINER do not behold the great "MOTHER OF HARLOTS" in all her ancient arrogance revived in these latter days.

Here she insinuates her loathsome presence into all the legislative halls in the land and influences all legislation, and dictates all of it which by any possibility may be supposed to trench in the least upon the regal power of her luxurious, licentious priesthood, with whom it has become fashionable (with our rulers) to bandy compliments; and while the priests are rolling in wealth, their poor dupes, (especially the Habitant, pronounced Hably-taw, of P. Q.) must needs be fed at the expense of the government to keep them from starving.

But if in mind we wander back to the days of the so-called "Holy Inquisition" with its mock trials for no offence committed, its rending of families, its dungeons and fiendish instruments of torture, we are almost forced in agony of spirit to exclaim, "How long, O Lord, holy and true, dost thou not judge," etc. Rev. vi. 10. But it is not so bad now, and we have great cause to be thankful. Nevertheless, while we are contending for the truth concerning God and our Saviour, as revealed to man through God's inspired prophets and apostles, in the Bible, it becomes us to deal plainly with understood error in all its forms; and especially so with this gigantic "mystery of iniquity" which has so spiritualized and mystified the Word of God as to "make it of none effect."

Castleton, Ont., Canada, March, 1879.

REMARKS BY THE EDITOR OF THE EXAMINER:—If our friend JONES has given us a correct account of the language of the papal representative, there need be no further doubt that the papacy is the identical "Man of Sin, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, AS GOD, sitteth in the temple of GOD, showing (or claiming) that he is GOD"; or, I "AM."* To what higher pitch can blasphemy rise? It is exalted, by its claim, "above all that is called God"; for, mark this papal representative says, "Without the gift of infallibility there is no certainty of faith even for God's written Word"; and he claims that his church has that gift! No wonder they so long strove and still strive to keep the people from reading the Bible; none but the "infallible" priest of Romanism can tell us what God means by what he says!

But, alas! do not Protestant sects virtually (though not by profession) do the same thing? What sect allows a member of their organization to hold and promulgate views differing from their "CREED" or "ARTICLES OF FAITH"? "How long, O Lord, how long" shall such a violation of the words of the Son of God, or blasphemous denial of his authority continue, when he has commanded "SEARCH THE SCRIPTURES"? etc. But I forbear; the subject is painful to contemplate. "Come, LORD JESUS, and come quickly."

*2 Thess. ii. 4.

Blind Service.

There are numberless facts in history, both sacred and secular, for which it is impossible to account on the theory of atheism. Let us suppose a man of ordinary intelligence, with the logical faculty fairly developed, reading a piece of ancient history in which actions are disclosed; and let us further suppose that after a number of years it is found that the actions referred to, instead of realizing the hopes of the actors, have, in some mysterious way, helped to bring about the thing they most feared.

You find this idea pervading novels, or books of fiction; but fiction is essential fact, or it would not be read. The novelist creates *circumstances* from imagination; but, so far as the *essence* of the story is concerned, inexorable law binds him to that which *might happen.* He must not do violence to nature. No strength of genius—if, indeed, genius could attempt it—can commend the unnatural to the public. Fiction must agree with human nature if it would find a market.

But what is human nature? It is the basis of human history. The story of the world is the story of man—the visible actor; and the instances in which his plans have matured in the very issues he deprecated are proofs of the overruling wisdom of an Invisible Worker.

Let us test this, not for our own satisfaction, which needs no help in this direction; for atheism is, to us, both moral and mental insanity—the renunciation of reason in its noblest offices. To us a personal God is the first necessity of the universe. Creation without Him is an absurdity. The things which are made proclaim the Maker. A personal God, possessed of every posssible perfection, is the soul, and centre, and cause, and end of the world of matter and of mind. But this paper may be of use to some of our readers. It may serve the useful purpose of showing that historical facts form a powerful argument for the accomplishment of predicted events. If we find that things have taken place contrary to all selfish or political calculations, but in exact accordance with the will of God, as expressed by His servants, we are bound, as rational beings, to admit the supernatural as the solution of the mystery. If we will certain ends, and find ourselves foiled, notwithstanding our wisest efforts, it is clear to honest reason that a higher Will than ours has been at work. Whether that Will is friendly or otherwise must be determined by the result; and the result always proves it the friend of righteousness and truth.

It may seem a delicate point of argument to call the evil conduct of conspirators, murderers and tyrants "service," even though qualified by the adjective "blind"; but the possible objection will be met at once when we say that such unintentional and unconscious service has no merit and can have no reward. The moral value of an action must be judged by its motive. If that motive was cruel, selfish, sinful, so was the deed. If God is pleased to counterwork or overrule human schemes for the accomplishment of divine purposes, the glory is exclusively His. Evil men have no share in the rewards of beneficent issues which they did their utmost to prevent, except, indeed, on the principle of "grace." Grace? O, yes, this does wonderful things in the hands of the Divine Ruler, and multitudes who had blindly fought against God have, by its anointing eye-salve, seen their folly and offered to Him the homage of contrite and loving hearts. But on this branch of the subject we enter not now.

Every reader of the New Testament must have noticed that certain actions of persons who knew nothing either of the Scriptures or of God are spoken of by the Evangelists as done "that the Scriptures might be fulfilled." Matthew and John note a number of instances of this kind. "All this was done" that such a prophecy "might be fulfilled." One of the most striking of these notes is that which accounts for the soldiers casting lots at the foot of the cross. "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots."—Matt. xxvii. 35. Of course, it is needless to say that in the class of cases to which this belongs, divine sovereignty is indisputable. The free agency of the executioners in relation to their perquisites is undisturbed, but without knowing it they fulfil a prophecy uttered a thousand years before, and thus attest the Messiahship of the crucified Jesus. It was the blind service of rough heathen men to the truth of God. If you ask for the reconciliation of Divine sovereignty with the unfettered freedom of men, here is a case in point; and this, it is needless to say to any Bible reader, is only one of many that teach the same great lesson.

Let us imagine ourselves at a place called Dothan, somewhere on the north of Samaria, not far from Shechem, and in the line of the caravan track from northern Syria to Egypt. Some shepherds, who are feeding their flocks in that region, have stopped a company of

traveling merchants who are on their way to Egypt with spicery, balm and myrrh, as they have something to sell, out of which the traveling merchants may make a handsome profit, if the shepherds do not ask too much for it. No, they will not do that; they are disposed to be liberal on this occasion, and the bargain is struck for twenty pieces of silver. The owners of the caravan are delighted to have this article of commerce for such a trifle, and the shepherds are glad to get rid of it at any price or none. They have sold their young brother into slavery, and jeeringly say, "Now we shall see what will become of his dreams!"

Quite so; they have adopted their policy; they have disclosed their motive; they have gained their end without the crime of murder, of which they thought at first. Of course they must invent a story to deceive the old man; it may break his heart, but they cannot help that; one thing is certain now, and that is all they care about—they will never bow themselves down to the earth before Joseph. The thought of doing that was intolerable, and the dreams of the boy were the phantoms of his ambitious brain, which could never come to anything now, for had they not sent him as a slave to Egypt? They have done their work well—they will hear no more of Joseph. His agonizing cry for mercy will soon be forgotten; its very echo will die from memory; they will busy themselves with their pastoral and family duties, and the lad will no longer trouble them in the visions of the night!

Subsequent events, too, accorded exactly with what these cruel conspirators could have wished; for the poor youth, after a little gleam of sunshine had begun to fall upon him, is thrown into a prison for the crime of loyalty to the law of his God. A prison! The word is fearful, even in countries where something of the spirit of Christian kindness pervades legislation; but heathen dungeons were indescribably horrible—places of torture. Death in them was the coveted blessing. It was not simply confinement to a wretched cell, without a ray of heaven's blessed light, or a breath of heaven's pure air, but fetters in a fœtid dungeon which fell to the lot of the miserable prisoner. "And Joseph's master took him and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison."—Gen. xxxix. 20. "Joseph was sold for a slave, they hurt his feet with fetters; he was laid in iron."—Psa. cv. 17, 18. Talk of mysterious providences! Why this seemingly gratuitous suffering and ignominy? Is it not enough that his brethren (!) have sold the noble youth into slavery? Why permit a wretched woman, of whom the pure and lovely of her sex have been ashamed for thirty-five centuries, to drive him to that Egyptian pit of torture? Why—but we need not multiply such questions! They are old, old, my brother! Let them drop!

Let us search for an answer in that very dungeon itself, with its iron-bound captives. God's answer is there! Joseph has to meet a couple of disgraced servants of the King of Egypt in that prison, and through one of them God's answer comes. The sons of Jacob, the Ishmaelite merchants, and the wife of Potiphar, have all been rendering blind service to the blessed purpose of God; as the magnanimous ruler of Egypt put it—see that melting chapter, Gen. xlv.: "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." Tried brother, wait? Don't murmur. You will find the solution of all your heart-aches in the Lord's time. To find it sooner will not be good for you.

A royal princess, with her maids of honor, is walking near her father's palace by the side of a celebrated river. Something unusual attracts her attention among the flags; she calls one of her maids to bring it; "and when she had opened it she saw a child; and, behold, the babe wept And she had compassion on him, and said, This is one of the Hebrews' children." It was. Her father had issued a decree that every son born to the Hebrews should be cast into the river, for he had determined to prevent the further growth of this people. Rigor, oppression, hard service, slavery under cruel taskmasters all failed to wear them out; and now the royal mandate was to cast their male children into the river. But if the nation is thus suppressed, what becomes of God's promise to Abraham, Isaac and Jacob, concerning an innumerable posterity, and the heirship of the world? Who will render blind service in this case? The despot himself. The very man who wishes to crush the Hebrews until they perish from the face of the earth listens to his daughter's plea for the life of the beautiful boy she had drawn out of the water. And Moses, chosen by God to deliver the covenant people from bondage, to overthrow the power of Egypt, and prove the impotence of its gods, is nourished and educated at the Egyptian court.

This is all in God's way of doing things in

this mystic preparatory age. The Over Ruler touches with His finger the evil machinery of the mischief plotters, and with a sublime satisfaction He sees a result which will confound them and glorify Him. In this wonderful passage in the chequered story of Abraham's children, it is manifest that the dire oppression to which they were reduced drove them to prayer. Tyranny forced them on their knees. From man they appealed to God. This was the blind service of despotism to the cause of liberty. It was a chapter in the ministry of evil from which thoughtful students may gather wealth. "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob. And God looked upon the children of Israel, and God had respect unto them."—Ex. ii. 23-25. "And the Lord said [to Moses out of the burning bush at Horeb], I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; . . . Now, therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people the children of Israel out of Egypt."—Ex. iii. 7-10

"He came unto His own possessions, and His own people received him not."—John i. 11. "This is the heir; come, let us kill him, and possess his inheritance."—Matt. xxi. 38. This is the story of all time, the story which men will reverently talk over in eternity. In it the mystery of godliness and the mystery of iniquity meet. The heir rejected and slain by his tenants, his subjects, his brethren "according to the flesh," who were eagerly longing for his advent, and habitually praying for it in the words of their royal poet (Psa. lxxii.), is a tragedy too dismal for description. "Now, from the sixth hour there was darkness over all the land until the ninth hour."—Matt. xxvii. 45. Darkness is the appropriate symbol for the state of the Jewish mind which led to the deed of Calvary.

But this marvelous infatuation of the Jews, then in possession of Immanuel's land, will not surely be allowed to cut off all blessing from poor lost Israel, wandering upon the mountains of Gentilism, as sheep without a shepherd, and from the Gentiles themselves crying for help to senseless idols. The Over Ruler is too wise and too loving to let this crisis pass without turning it to account in the outflow of His world-wide compassion. Here, happily, our poor logic from the necessities of men and the character of God is not needed; for inspiration anticipates our hopes regarding the blind service of treacherous Judah to the world at large. "Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."—Acts xiii. 46, 47. We are forced to exclaim, "Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out!"—*Selected.*

"THE LOST TRIBES OF ISRAEL."

IN my previous articles I have been preparing the way to consider the question whether the Indians of America are the descendants of any of the lost tribes. The supposition that they are *all* the lost tribes, I consider a groundless assumption; but that they may be *one* of the ten tribes, with a sprinkling from one other tribe, is probable, if not certain; and, if so, they are of the tribe of Simeon, with a portion of Levites. The prophecy of Jacob (Gen. xlix. 5-7), with other texts referred to in my previous articles, seem to sustain this position. Let it be borne in mind that the ten tribes were not all carried into captivity at one time, and that at least one hundred and sixty years passed from the first carrying away captive to its final completion; so it is not probable that all the tribes left Assyria at the same time, nor will they all be found in one location. It is highly probable that some went into the farther East, and inhabit AFGHANISTAN, and now call themselves "*Beni-Israel*"; *i.e., Sons of Israel:* and who can say that it was not from them the "Wise men of the East" came following "*His Star*" to see and worship the *Infant Saviour* and pour out their treasures in offerings to him? But I leave that point now, to ascertain the probability that the Indians of America are also a portion of the lost tribes of Israel.

I proceed in this inquiry by the use of sug-

gestions furnished me by a friend from a book in his possession, printed in 1826. The author, dwelling largely on the prophetic utterances of the restoration of Israel and Judah to "the land wherein their fathers dwelt," goes on to identify the North American Indians as descendants of Israel. He speaks as follows:

Let several suppositions now be made. Suppose an extensive continent had lately been discovered, away north from Media, and at the distance of "a year and a half's journey"; a place probably destitute of inhabitants, to have been lately discovered in that sequestered region, appearing, as we should rationally expect, the nation of Israel to appear at this period, had the account given by the writer in Esdras been a fact. Suppose them to be found in tribes, with heads of tribes, but destitute of letters, and in a savage state. Suppose among their different tribes the following traditionary fragments are by credible witnesses picked up; some particulars among one region of them, and some among another; while all appear evidently to be of the same family. Suppose them to have escaped the polytheism of the pagan world, and to acknowledge one, and only one God: the Great Spirit, who created all things seen and unseen. Suppose the name retained by many of them for this Great Spirit to be ALE, the old Hebrew name of God; and Yohewah, whereas the Hebrew name for Lord was JEHOVAH; also they call the Great First Cause, YAH; the Hebrew name being JAH. Suppose you find most of them professing great reverence for this great YOHEWAH; calling him the "great, beneficent, supreme holy spirit," and the only object of worship. Suppose the most intelligent of them to be elated with the idea that this God has ever been the head of their community; that their fathers were once in covenant with him; and the rest of the world were "the accursed people," as out of covenant with God. Suppose you find them, on certain occasions, singing in religious dance, "Hallelujah," or praise to JAH; also singing YOHEWAH, Shileo Yohewah, and making use of many names and phrases evidently Hebrew. You find them counting their time as did ancient Israel, and in a manner different from all other nations. They keep a variety of religious feasts, which much resemble those kept in ancient Israel. You find an evening feast among them, in which a bone of the animal must not be broken; if the provision be more than one family can eat, a neighbor must be called in to help eat it; and if any of it be still left, it must be burned before the next rising sun. You find them eating bitter vegetables to cleanse themselves from sin. You find that they never eat the hollow of the thigh of any animal. They inform you that their fathers practiced circumcision. Some of them have been in the habit of keeping a jubilee. They have their places answering to the cities of refuge in ancient Israel. In these no blood is ever shed by any avenger. You find them with their temples (such as they are) their holy of holies in their temple, into which it is death for a common person to enter. They have their high priests, who officiate in their temples, and made their yearly atonement there in a singular pontificial dress, which they fancy to be in the likeness of one worn by their predecessors in ancient times; with their breast-plate, and various holy ornaments. The high priest, when addressing to his people what they call "the old divine speech," calls them "the beloved and holy people," and urges them to imitate their virtuous ancestors; and tells them of their "beloved land flowing with milk and honey." They tell you that YOHEWAH once chose their nation from all the rest of mankind to be his *peculiar* people. That a book which God gave was once theirs; and then things went well with them. But other people got it from them, and then they fell under the displeasure of the Great Spirit; but that they shall, at some time, regain it. They inform you that some of their fathers once had the spirit to foretell future events, and to work miracles. Suppose they had their imitation of the ark of the covenant, where are deposited their most sacred things; into which it is death for any common people to look. All their males must appear at the temple at these noted feasts in a year. They inform you of the ancient flood; of the preservation of one family in a vessel; of this man in the ark first sending out a great bird, and then a little one, to see if the waters were gone. That the great one returned no more; but the little one returned with a branch. They tell you of the confusion of languages, once when people were building a great high place; and of the longevity of the ancients; that they "lived until their feet were worn out with walking, and their throats with eating."

You find them with their traditional history that their ancient fathers once lived where people were dreadfully wicked; and that nine-tenths of their fathers took counsel and left that wicked place, being led by the Great Spirit into this country; that they came through a region where it was always winter, snow and

frozen. That they came to a great water, and their way hither was thus obstructed, until God dried up the water; (probably it froze between the islands in Behring Strait). You find them keeping an annual feast at the time their ears of corn become fit for use; and none of their corn is eaten until a part of it is brought to this feast, and certain religious ceremonies performed. You find them keeping an annual feast, in which twelve men must cut twelve sapline poles, to make a booth. Here on an altar made of twelve stones, on which no tool may pass, they must sacrifice. You find them with the custom of washing and anointing their dead. And when in deep affliction, lying their hand on their mouth, and their mouth in the dust. Suppose you should find things like these among such a people without books or letters, but wholly in a savage state, in a region of the world lately discovered away in the direction stated by the aforenoted writer in the Apocrypha; and having been ever secluded from the knowledge of the civilized world, would you hesitate to say you had found some of the ten tribes of Israel? and that God sent them to that sequestered region of the earth to keep them there a distinct people during an "outcast" state of at least two thousand five hundred years? Would you not say, we have just such kind of evidence as must at last bring that people to light among the nations? And would you not say, here is much more evidence of this kind, of their being the people of Israel, than could rationally have been expected, after the lapse of two thousand five hundred years in a savage state? Methinks I hear every person whisper his full assent, that upon the suppositions made, we have found the most essential pile of the prophet Ezekiel's valley of dry bones!

These things are more than mere suppositions. It is believed they are capable of being ascertained as facts, with substantial evidence. Good authorities from men who have been eye and ear witnesses, assure us that these things are facts. But you enquire, Where or who are the people thus described? They are the aborigines of our own continent. Their place, their language, their traditions, amount to all that has been hinted. These evidences are not all found among any one tribe of Indians. Nor may all the Indians in any tribe, where various of these evidences are found, be able to exhibit them. It is enough if what they call their beloved aged men, in one tribe, have clearly exhibited some of them; and others exhibited others of them; and if among their various tribes the whole have been by various of their beloved or wise men exhibited. This, it is stated, has been the fact. Men have been gradually perceiving this evidence for more than half a century; and new light has been from time to time shed on the subject, as will appear.

EDITOR'S CONCLUDING REMARKS.—The evidence given in the foregoing extract, if true, is strong presumptive proof that the Indians are *some* portion of the descendants of ancient Israel; but not "the *ten* tribes," as a whole; that is impossible. The prophecies of Jacob and Moses concerning the tribe of Joseph (Gen. xlix. 22-26, and Deut. xxxiii. 13-17) are a bulwark against such a conclusion. Please read these two prophetic utterances. But that the North American Indians may be the descendants of the "*cruel*" SIMEON, and partakers of his deceitful and murderous disposition, is strongly in favor of the idea that they are *one* of the lost tribes, and the offsprings of that *wicked* son of Jacob, whose *warth* he cursed.

SONS OF LIGHT.

"Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."—1 Thess. v. 5.

THIS is a great saying, a splendid eulogy both for knowledge and privilege on the part of the Thessalonian brethren. The statement acquires double strength from its twofold aspect, positive and negative: "Ye are all sons of light and sons of day; we are not of night nor of darkness." There is also a sharp double contrast between light and darkness, day and light, metaphors taken from the natural world with which every one is familiar, and which, therefore, no one can misunderstand. Light, as the symbol of knowledge, and darkness as that of ignorance, are so manifestly appropriate that they commend themselves at once without argument—"Light" as the revealing and "Darkness" as the concealing agent. And when the regularly recurring natural phenomena of day and night are imported as symbols into the mental region, we see how God makes use of his works to enforce the lessons of his word. Creation is his picture book by which he illustrates his "word of salvation"; and the mind of the student is helped to holy thought by the "wonderful works of God."

Language is founded upon the visible; you cannot move a step without it. The line just written contains no fewer than four metaphors: "founded," suggesting a building; "visible," that which is seen by the bodily eye; "move" and "step," physical acts. And

if the phrase is varied to "intellectual progress," nothing is gained in the way of escape from our picture book; for the very idea of progress is founded on literal motion. Even in what is called abstract thought, if there be any such thing,—which is a legitimate question for a debating society,—however high you may soar in the intellectual heavens, you are still tied to the earth, like the school boy's kite; for the term "abstract" is undoubtedly borrowed from our excellent and useful fellow citizen, the chemist. Nay, more, as the kite could not float in the air at all without its guiding string, no more can we gaze on heavenly things without the aid of those that are earthly. Our senses are adapted to the material world, which is full of charming lessons to the sons of light. They wish to have, and they have, rich mental luxury in heaven: but the foot of the ladder by which they reach those dainties stands upon the earth. Paul's predicate respecting the Thessalonian believers richly merits, and will surely repay, earnest attention.

1. Those whom the Redeemer is "not ashamed to call brethren" (Heb. ii. 11), are "sons of light," notwithstanding personal infirmities.

If perfection, in any sense of that term, were essential to Christian fellowship, or a condition of adopting the Christian name, it is obvious that Christ could have neither Church nor individual follower upon earth. Let me crave close attention to this, for though the thing is simply a truism, yet it clears the way for some remarks which are greatly needed. There is a spurious spiritualism, the injurious action of which I have witnessed in hundreds of instances. It sometimes manifests its disagreeable presence by lamentations over head-aches and heart-aches, the troubles of the world, and "this mortal clog" the body, all which things are deliberately set down as direct hindrances to piety, cruel enemies of that hearty consecration to God which is the privilege, and should be the characteristic, of all his children. And then, to show that this is perfectly right, the authority of some verse of pious nonsense is quoted about liberating the "immortal soul" from its "prison," such as

> "Welcome sweet hour of full discharge
> That sets our longing souls at large!
> Unwinds our chains, breaks up our cell,
> And gives us with our God to dwell."

We hope none of our readers require to be told that to find fault with our physical constitution as a hindrance to our spiritual life is to charge God foolishly. We are the work of his hands. We are fearfully and wonderfully made. And the grace he has sent us in the heart, and by the hands of his Son, our glorious Elder Brother, was *intended* to meet our case, here and now, just as we are—was intended for men with head-aches and heart-aches for men encompassed with infirmity. For perfect beings the Gospel of Christ is entirely unsuited. Let us, *just because we are* earthen vessels, broken pitchers, let the light shine through the cracks, that God may be glorified for kindling the Shekinah in such frail temples.

Frequently, too, this unhealthy spiritualism, this morbid piety, comes out in the prayer-meeting. It is really distressing to hear the names by which Christian men call themselves when speaking to God. Miserable offenders, great sinners, utterly worthless, hard-hearted, spiritually dead, hell-deserving rebels! Such are a few of the choice epithets which God's children bestow upon themselves when speaking to their Father who has called them by his grace, and adopted them into his family, and made them one with his dear Son. If they mean all this, where is their gratitude for what has been done for them? If they do not mean it, but have got into the habit of calling themselves bad names as an evidence of their deep humility, it is a bad habit, it is spurious piety, it is sickly spiritualism, and it is false humility. The prayer-meeting—of course, we are assuming that those who pray audibly are saved men—loses half its holy meaning if it is not *essentially* a praise meeting, a little gathering of children burdened with gratitude for the Divine things that have been done for them, and making their chief prayer an earnest petition for grace to glorify their God and Saviour. The sons of light must be light-bearers. Christ, the glorious central light from which all our little lamps are kindled, was in all points tried as we are, yet he never complained; why should we? His Father's glory was his supreme object; should it not be ours?

2. The sons of light should shine in the midst of surrounding darkness.

Repeated precept to this effect is found in the Book. "Ye are the light of the world. . . Let your light so shine before men that they may see your good works, and glorify your Father, who is in heaven."—Matt. v. 14, 16. "Ye were once darkness, but now are ye light in the Lord; walk as children of light."—Eph. v. 8. "Shine ye as lights in the world."—Phil. ii. 15. The need of these precepts is implied in the fact that they are given; but, strictly speaking, there should have been no

need for them. It is the nature of light to shine; and Christians in a healthy state will show forth the praises of him who hath called them out of darkness into his marvellous light. But the Lord saw what a guilty hiding of his light there would be under all sorts of coverings during the dark ages, and it was very needful to call attention repeatedly to the candlesticks and the stars. But the sons of light, whilst always under obligation to reflect the light that falls upon them from the Sun of the moral universe, should consider it their special duty and privilege *now* to shine in the midst of surrounding darkness. If they do not, who will, who can? If the trumpet give an uncertain sound, who shall prepare himself for battle? If the guides mislead, alas for the traveller? If the watchman sleep, woe to the city! The Lord has not committed his truth and character to the keeping of kings and governments, as such, but to saints, believers, sons of light. They are his witnesses. Upon them the wonderful honor devolves of guarding this Divine deposit. They alone can appreciate its priceless value, for they only have felt its enlightening and cleansing power. Witnesses in his high court of heaven, before the bar of the world, must be able to say, "We have heard him ourselves." To repeat what others have said is not evidence before an English judge. Legal testimony must be original, not second hand. So the light of Divine truth must shine in the world's darkness from men who are themselves "sons of light."

3. The sons of light are living proofs of the Redeemer's work.

There is no commentary on the Gospel equal to the holy life of a believer. Living epistles speak for themselves, and all classes and conditions of men alike can read them. The unlettered peasant, who has no conception what the word logic means, has, nevertheless, logic enough to trace a godly life to a believing heart. Even the man who has no nobler aspiration than rent-roll or fruitful investment has enough true perception to place Christian excellence to the credit of Jesus Christ. Here is a bold and conclusive argument for St. Paul's apostolic commission: "Do we begin again to commend ourselves, or need we, as some others, letters of commendation either to you or from you? Ye are our epistle written on our hearts, known and read of all men, manifestly declared to be an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not upon tablets of stone, but upon the fleshly tablets of the heart." Every day brings forth unquestionable testimony that the work of Christ is a successful reality. You are welcome to a large margin for counterfeits, but there is still left much Divine gold, well tried in the fire, and bearing the image and superscription of the Great King. Besides, your counterfeits are themselves witnesses that the genuine exists. If it did not, what would there be to imitate? The existence of hypocrites is the world's testimony to the sons of light.

Our Lord failed not to instruct his disciples on this subject. He was about to leave them. This departure was expedient as an essential part of the arrangement for the Christian dispensation; but the absent Leader must have representative followers, hence: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain."—John xv. 16. "As thou has sent me into the world, even so have I also sent them into the world."—xvii. 18. "As my Father has sent me, even so send I you."—xx. 21. They went forth, therefore, under the impressive thought that they were commissioned representatives of the Holy One of God. Would the mere fact of apostolic, evangelistic, or pastoral office meet the requirements of the case? Most certainly not! Never, until the so-called Church had sunk into disgraceful degradation did the notion of official Christianity enter the mind of man. Nothing but Christ likeness could give evidence that the work of the adorable Redeemer had borne gracious fruit, and such fruit can only be found in the hearts and lives of the sons of light.

4. The sons of light are the sons of God.

"God is light, and in him is no darkness at all." (1 John i. 5.) The sublimity of this declaration is unsurpassed. It charms the mind with wonder and joy: God, our Father, light without any darkness—essential, perfect, holy, eternal light without shade or shadow. Or, as James puts it, a beautiful bit of New Testament astronomy and theology combined. "Every good gift and every perfect gift cometh down from above, from the Father of the lights of heaven, with whom is no variableness or shadow of turning." No change, no eclipse ("shadow of turning"), but always the same! The great, full-orbed splendor of the idea must be allowed to produce its proper impression on reverent hearts. Your firstly, secondly and thirdly here, about wisdom, purity, and omniscience, are irreverent intruders of the pedantic type. Keep back! Let the magnificent brilliant send its rays through all time, without either help or hin-

drance from man. God *is* Light! If men would but believe *that*, the frightful things that have saddened strong minds and maddened weak minds in connection with the gospel, would soon perish in the consuming fire of his glorious truth. To "know God" is life (John xvii. 3), and, of course, joy unspeakable and full of glory. In this knowledge the strong may brave all life's storms—in this knowledge the weak may nestle and sleep in peace!

But if such be their Father, what manner of men should his sons be? This question contains its own answer. But hear the guide Book on the subject: "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts xxvi. 17, 18.) "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. ii. 9.) "If we say that we have followship with him and walk in darkness, we lie and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (1 John i. 6, 7.) This is enough. The thing is obvious. There is no room for argument. The sons of light, notwithstanding circumstantial infirmities, must be essentially like their Father, or the title to sonship is not produced.

5. The sons of light have a glorious future.

This is in the nature of things. The order of the moral universe must be sustained. It is not to be dislocated because of our purblind ecclesiastical theories, our exaltation of creed above life, and our sorrowful mistakes respecting the nature of man and the character of God. The Father will not lose sight of one of his children. The Saviour—the giver of immortality—must have a full reward. Hear, again, the Book of the Kingdom: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. xii. 3.) "The path of the just is as the shining light that shineth more and more unto the perfect day." (Prov. iv. 18.) "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. xiii. 43.) Glorious day when this illustrious company of the sons of light shall shine as the sun, without spot or wrinkle, or any such thing, to the praise and honor of their Father in Christ!—*Selected.*

REGENERATION.

BY LUCRETIA B. LAMB.

"Ye which have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28.

This precious work, all will admit, is yet future; so also is the regeneration. The generations descending from Adam on the plane of the flesh, are, past and present, of the earth, earthy; the head of the regeneration is the Lord from heaven, who took upon him the nature of the first generation, and was tempted that he might be a faithful High Priest in things pertaining to God, and be the first-born according to the flesh and the first-born from the dead, or regeneration; after his birth from the tomb manifesting the truth of his declaration to Nicodemus, when he came to inquire of him. Jesus said, "Ye must be born again." This surprised Nicodemus, and he inquired how this could be. Jesus said that which was born of the flesh is flesh, and that which was born of the Spirit was spirit, and declared the power of those born of the Spirit—or regenerated—to which he gave full proof after his resurrection, or regeneration, as the Head of a new creation.

He told Nicodemus that those born of the Spirit, or regeneration, would move about unseen by mortals as the wind moves unseen by mortals. So, Jesus would appear in the midst of the disciples, the doors being shut, and vanish out of their sight as readily. He was not an unembodied or a mere spirit, as he told his disciples when they were frightened at his appearance. He said "a spirit hath not flesh and bones," as he had. I conceive him to be a spiritual body that could take what form he pleased, and be present and yet invisible to mortals. So Jesus, I conceive, is with his people, the head of the regeneration, and has been, agreeable to his promise, ever since he was glorified at the right hand of the Father. "Lo, I am with you (said he) always, even unto the end of the age."

I understand John to be speaking of those in the regeneration, when he said those "born of God could not sin, because they were born of God," or were regenerated. To be consistent he could not say this, for he tells his brethren that "if any man say he has no sin, he is a liar, and the truth is not in him." We have abundant proof that not one of the generation of Adam has lived without sin, except Jesus Christ himself.

How rich the thought that, although we bear the image of the earthy, in our conflict with sin, tending to corruption, we are to bear the image of the heavenly, and, with our blessed Lord, behold the glory he had with the Father before the world was. This he desired of the Father to grant his disciples, and finally all that should believe on him through their word, which reaches down to us now living as one with him, as he and the Father are one, and also manifested to the world that the Father loves us as he loves his Son Jesus. We might well call this wild enthusiasm, were it not the very words of him who spoke as never man spake. In its contemplation the mind is filled with joy unspeakable. Oh! then, what must the reality be, when, with open face, we behold the glory of the Lord in the regeneration, and are changed into the same image, from glory to glory!

"Oh! soon may come that moment,
When brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn."

St. Paul, Minn., April, 1879.

LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: I write to let you know that I still bless God for holding up and sending out the BIBLE EXAMINER, and in doing so he is conferring a great blessing on its readers and supporters in holding you up and strengthening you in body and mind to send it out laden with such precious truths, that it leads us on to know the Lord, whom to know aright is life eternal. There is in every EXAMINER as they come, some deep new view of God's precious *living* word that leads us lovingly on with a desire to know more and more of his glorious character. Oh how precious has my meditation of him and his justice and judgment been of late; thanks be unto our Redeemer for the gift of his holy Spirit! Oh, what sweet "songs in the night," and especially toward the morning watches, has that blessed Spirit opened my understanding to sing and feel and know, in my very inward life, the deep meaning! Oh, I shall bless God forever for giving me that free Spirit to show me that "God is love," that the atonement is sufficient, and Christ is willing; yes, it was his meat and drink to do the will of his Father in heaven, and the Father's will to give Christ power over all flesh, that he should give eternal life to as many as he had given him; and this is life eternal to know the only true God and Jesus Christ whom God hath sent. Oh! why do any eventually perish! Jesus says, "Ye will not come unto me that ye might have life." But we bless God that it is his will that *all* should come to the knowledge of the truth; and that his love and justice will give every creature *one blessed* opportunity to know God and Jesus Christ, whom he hath sent.

While meditating the other night on God's ways with the human family, and his mercy and longsuffering, I opened my Bible and read Psalm lxxix., which gave me much matter for meditation since. The writer, whether David or Asaph, must have spoken by inspiration, for as far as I can learn all these calamities had not come on Jerusalem in their days. The writer says, "Oh God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of heaven; the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbors, a scorn and derision to them that are round about us." It seems that the prophet, in deep anguish, asks the question, "How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name." Oh! prophet of the Lord, didst thou not know that Jerusalem had grievously sinned? and that our God is just and righteous in all he doeth? and therefore the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown in a moment, and no hands stayed on her. While meditating the heartfelt sorrow of *all God's holy prophets*, when asking the important question, "How long? Oh Lord, how long?" Yes, "how long shall the enemy triumph and thy people mourn?" When looking at these things I feel what blessed food for meditation are these words of God. "For so he giveth his beloved sleep." And, "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Bless the Lord. And Job saith, "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not, till the heavens be no more; he shall not awake nor be raised out of his sleep. Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past; that thou

wouldst appoint me a set time, and remember me! all the days of my appointed time will I wait, till my change come." Job xiv 11-14. Question, "Where will you wait, Job? Answer, "If I wait, the grave is mine house; I have made my bed in darkness, I have said to corruption, Thou art my father; to the worm, thou art my mother and my sister," etc.

While meditating on many, yes, very many of those glorious passages of Holy Writ that prove conclusively that man is unconscious in death, and all his hope of living again is by a resurrection from the dead, through Jesus Christ our Lord, how surprising that any who read God's Word and are following on to know him, should believe in a disembodied spiritual existence for man after death, though not perfect as they will be after the resurrection, yet alive to the passing of time. Oh, it seems to me if so, it would be one vast assembly of sorrowful questioners, and their ceaseless cry would be, "How long? Oh Lord, how long?" and as the slow rolling centuries pass one after another, and their numbers are increasing, bringing sad account from this sin-cursed earth, how must the vehement cry of, How long, Oh Lord? how long? increase in volumes in the vast assembly? But, thank God, it is not so; it is only tradition, the effort of erring men to hold up the immortality of the soul. No, no; "we shall sleep, but not forever." There will be a glorious dawn; blessed be God, we fall asleep and the thoughts perish, but the next thought to us will be the glorious resurrection. All time is annihilated to the sleepers; if not, where is the blessedness and the rest from labors?

May God give us strength to follow on to know him continually, whom to know aright is life eternal. Your sister in the Lord, watching for the coming of our Lord.

Fredericksburg, Iowa, March, 1879.

FROM ELD. S. W. BISHOP.

BRO. STORRS: To me the last EXAMINER is the most interesting number that you have issued since the beginning of the present volume.

Your editorial, headed THE THREE BEWILDERED SISTERS, is truthful, pointed and good.

It has been a feast to both myself and wife to read the last issue of your invaluable Magazine. The thought often comes home to me, especially when I learn of your scanty means, what could we do without the monthly visits of the BIBLE EXAMINER? It is the only periodical published in which the government of God is *fully* defended from the odium cast upon it by the false teachings of the "THREE BEWILDERED SISTERS." It is the only publication in this great Republic that takes hold, with a firm, unawed (by man) and unsparing hand, to lift the veil of ecclesiastical fog that has for centuries obscured the true light of the glorious Gospel of the Son of God, and turned away the eyes of the masses from seeing the infinite loveliness of the Divine character, and has turned the *heart* worship of Christians to an extent, at least, from a holy, loving admiration of an affectionate Father, to efforts to propitiate an infinite tyrant.

It is true, indeed, that your sacrifices and unselfish labor of love in trying to enlighten the people and vindicate the Divine government, is not now appreciated by the multitude, or even by those who have profited in the past, under the blessing of God, by your searchings after truth; neither are you rewarded, as you should be, by the hearty co-operation of *all* who are *now* your friends; but you may rest assured that *out from among* the great mass of those who are wedded to "the three bewildered sisters," there have come a few whose hearts have been so warmed by the burning words of truth, that find an utterance through the BIBLE EXAMINER, that they are fed as with the bread of heaven.

Some of us would most gladly help the EXAMINER, pecuniarily, but we are poor. After having given the best years of our lives to a free dissemination of the light of truth, and having travelled so far over the road in the investigation after truth, that we have so far outstripped those who once entertained an ecclesiastical esteem for us, that we have *lost* their esteem, and brought down upon our heads their formulated anathemas, there is little else that remains for us in this age but to serve God faithfully, still walk in the light of truth, and suffer for the sake of the truth, always remembering that "If we suffer we shall also reign with him; if we deny him, he also will deny us."

The day of rewards is near, and if we are found, at its dawning, fully *qualified*, we shall receive "an incorruptible crown."

You have our most earnest prayers that our loving Father will bless you "with all spiritual blessings in Christ Jesus," and with an abundance of all things that are for your good in this life, and may we meet to rejoice and work in the eternal ages!

Your brother and companion in tribulation.

West Meriden, Conn., April, 1879.

FROM ELD. J. S. LAWVER.

BRO. STORRS: A theologian said to me, "The wicked will certainly be always in fire as a punishment." I replied, very well; what is the nature of fire? is it not to consume? The idea has to be formed first, then a name suitable to the character of that idea is formed by which to express it—to explain it—so that the idea can be made intelligible to others than the one who generated it. The Greek language contains no name for "steam engine," for the good reason that no such idea had ever entered the mind of man in its days, there not being such an engine in existence when the language was being formed and perfected. So where did the word fire originate? not till fire existed. Has there ever been but one kind of fire known, the nature of which is to consume that on which it feeds? If there were such a thing or element known that looked like fire, but the nature of which was to preserve, would the name fire express it properly as long as we have an element called fire which has a directly opposite nature, viz.: that of consuming? So, where did the word dead come from, if no one ever died? if it was not a total cessation of the vital functions? The word *dead* could not have been framed until some one had died, and then was called dead, as it is generally understood. The great law of antithesis governs all words. *Life* is the antithesis of *death*. If life does not mean life—a conscious being—then death does not mean being dead—unconscious.

The theologian replied, that "Death, when attributed to the human family, meant a separation of the soul from the body, and a second death a separation from God."

I answered him by quoting James v. 20, showing that, if he took the Bible to determine the meaning of the word death, it would destroy his own theory, viz.: "Death being a separation of soul from the body,"—"Let him know, that he which converteth the sinner from the error of his way, shall save a soul from" being "separated from the body;" and that to get the soul out of this prison-house, or body, they must continue in sin, or die sinners!

He said, that "it had reference to a death that never dies."

Then, said I, according to the law of antithesis, the opposite would be, "the lifet hat never lived." What kind of a thing would that be?

Then he said that it meant, "to the righteous, the gate to endless joy; and to the wicked the gate to everlasting torment."

Said I, Do you mean that the righteous are recompensed in heaven?

He answered, "Yes."

Then, said I, You make Prov. xi. 31, read like this: "Behold the righteous shall be recompensed in heaven; much more the wicked and the sinner." Then it is a fact that the wicked and the sinner will be recompensed *much more* than the righteous in heaven, according to the teaching of the sectarian world. And more than that—Paul said, in Acts xx. 20, that he "kept back nothing that was profitable unto men"—and, in verse 27, he said, 'For I have not shunned to declare unto you ALL the counsel of God." Now where do you ever read of Paul's preaching such a doctrine as death being everlasting torment or eternal misery to the wicked, and that death meant "die and go to heaven" to the good, or that it meant hell to the wicked, in the sectarian sense? Paul never once mentioned the word "hell;" much less, in "*All* the counsel of God," did he mention such a thing as everlasting torment or eternal misery in any of his fourteen epistles. If he declared the whole counsel of God, and kept back nothing that was profitable unto men, why do you declare "another gospel" that he never declared, and upon which he asked a curse? Gal. i. 8, 9.

The sectarian world puts me in mind of an old Indian chief who got lost when away from his *wigwam*. He could not find his wigwam. He sat down on a log to take a rest and to reflect; he smote his hand upon his breast and said, "Indian lost!" He reflected a moment, and thought such an acknowledgment would not become the dignity of a chief, and a happy thought struck him: "Indian not lost; wigwam lost!" and jumped up and gave a victorious shout—he wasn't lost, he was right there; but exactly where the wigwam was, was not quite so clear to himself.

So, my theological friend said, to quiet himself and to answer me:

"Well, just do right and it will be well with us when death comes."

The question then next to be discussed would be, what is right? What was the word "right," framed to express?

Yours for the truth, without fear or favor.
Columbus, Kansas.

ELD. J. H. MAY, Benton Co., Arkansas, writes: I wish to express my gratitude for the BIBLE EXAMINER. It gladdened my heart, causing joy inexpressible for such glorious light on the subject in which I am much interested. The light is spreading in this part of the country. I am preaching all I can. I

preach for the brethren in South West City, Mo. They are a noble band of true-hearted, zealous soldiers of the Cross. They seem determined to be "overcomers" and fully answer the purpose of God in their high calling. This is a glorious hope. Let us be inspired by it to undergo all trials or persecutions in order to be sharers with our glorious Head in the Kingdom of God. If we gain that glory and honor we must now deny ourselves of all ungodliness, and become dead to the world, perfecting holiness in the sight of God. Says John, "He that hath this hope in him purifieth himself even as Christ is pure"—1 John iii. 3. If trials and persecutions come, let us meet them with a smile; for our Father tells us they are all for our good to those who are called according to his purpose. Let us be patient in tribulation, knowing that our Saviour had to undergo all this for a pattern, that we should follow his steps in order to be exalted with him in his throne. When he was reviled he reviled not again. Then let us look unto Jesus who is the author and finisher of our *faith*, as Bro. Lawver said to me, "follow our CONDUCTOR and we need fear no danger." I am doing all I can to spread the light by public and private talking. May both reader and writer, in "the dispensation of the fulness of times," be gathered together in Christ, to unite with the whole creation in ascribing praises to him who died for us: to whom belongs the honor, glory and the kingdom. Amen.

M. C. HARRIMAN, N. H., writes: I send one dollar toward my subscription for the EXAMINER. Had I the means that many have, I should rejoice to make it a thousand, as I believe by so doing the satisfaction and benefit would be far greater than in laying up, as many say, "for a wet day." Though it may not be my place to find fault with those who have plenty, an abundance is good; but how to do good with an abundance is *very* good. I expect the time will come when wealth will not be the all-absorbing idea; as it certainly will not with the chosen sons of God, with whom I hope to be numbered, although entirely unworthy; yet the seed of desire has been sown, not in my own will but by him who knoweth the end from the beginning; so that if unfit for that exalted place, the desire and hope for it can be nothing against me in whatever place the goodness of God sees fit to put me. "Seek earnestly the best gifts," and "wait patiently the coming of the Lord" and the reward he will bring with him.

DR. W. D. NELSON, Fulton County, Ill., writes: I would be lost without the BIBLE EXAMINER. According to my view of the Bible, it mostly divides the Word right. Our sectarian preachers are improving on the old heathen doctrine of eternal torment. It was once the rule to preach it; but now it is the exception. Our Advent friends are trying hard to prove that all who do not accept of Christ, from the creation to the second advent, are eternally lost. But if so, how can he be "the Saviour of the world?" How can he be "the propitiation for the sins of the whole world"? How could it be that he "tasted death for every man," and yet the great majority for whom he died be lost forever? That view does not harmonize with the Word of God, or I am no judge of harmony. Your arguments on the promise and oath of God to Abraham, are surely unanswerable. The only possible way to shake them, is to receive man's conjectures instead of the Word of God; and they would not shake but very little, even then.

MRS. L. H. WHITNEY, Mass., writes: I am edified in reading the many rich thoughts of the writers of the BIBLE EXAMINER; and my prayer is, God speed the right way; though oftentimes my mind is in a quandary to know what the truth is, there are so many seemingly different expositions of Scripture; but I expect the Lord will, finally, make all plain.

L. VON ESCHEN, Wisconsin, writes: We like the EXAMINER, and it is next to our Bible, and the precious Gospel truths are spreading. I might write you many things, but I forbear. I am doing all I can to be ready for the Master's coming, and also to gain others. I wish to work for the Lord all I can and as he has commanded. I hope the good Lord will guide us into all truth; I thank him for the light he has permitted to shine into my heart; may it ever increase till my work is done. May we all soon meet in the blessed kingdom.

DEATH'S DOINGS.

ROBERT STEELE, of Philadelphia, Pa., died suddenly at his daughter's, at Tacony, N. J., Sunday, March 23d. At twenty minutes to 8 o'clock A. M., he complained of feeling oppressed, then soon felt better, but fell to the floor insensible and died in a few minutes without a word or struggle. He was 68 years of age.

REMARKS BY THE EDITOR.—Bro. Steele was one of my long and tried friends. He has

been exceeding deaf for years, but has been a constant subscriber for my publications; and, I doubt not, fell *asleep* in Jesus, our coming Lord and REDEEMER.

WILLIAM EVANS, Lynn, Mass., died Feb. 22d, aged 72 years and 9 months. He was born in Shropshire, England, 1806, and came to this country in 1840, and first made his home in New York City. He was much interested in the Advent movement of 1843–4, and in the question of the "SIX SERMONS" on "inherent immortality," and became a believer in the doctrine that man was not immortal except by a union with Christ and the resurrection from the dead. He was one of the first readers of the BIBLE EXAMINER and its supporter; he continued to do so till his death. He was more and more interested in its teachings, and gloried in the consummation of God's great plan in the coming ages. He now sleeps in Jesus, but will come forth at the coming and call of his REDEEMER.

He leaves a wife, children and grandchildren to mourn his loss; Sister Evans is feeble in health, but strong in faith that "all things work together for good to those who love God." G. H. W.

ANSON F. CRESSY, Oxford, Conn., fell asleep in Christ April 2d, 1879, at the age of 45. He had suffered with disease for some months past, which seemed to terminate in congestion of the lungs. He was able to be around till March 30th, but on the 31st he was taken very sick. On the first of April he became unconscious, and continued so till the next evening, when he gently passed away. He leaves a wife and three children. May they take comfort in the thought that they will meet again in due season.

W. M.

A SIGN OF THE TIMES.

THE following paragraph, which recently appeared in the New York *Sun*, is significant as showing that devout and thinking minds are beginning to see and acknowledge God's character and government in its scriptural light, and to reject the God-dishonoring dogma of eternal torments. The action of the Congregational council in accepting Mr. Whiton with his open rejection of popular theology and his enlarged views of human destiny, shows a hopeful change in the public mind and that sectarianism is losing its power to suppress individual research and proclamation of honest convictions. The *Sun* says:

"It is now in order for the Rev. Dr. Dexter of the Boston *Congregationalist* and the other watchman on the walls of orthodoxy to blow as loud and shrill an alarm in Zion as their lungs are equal to. The Rev. James Whiton is best known as the author of a book entitled "Is Eternal Punishment Endless?" In this book he sets forth his reasons for hoping that those who have not heard the Gospel in this world, or have only heard it caricatured by erring or stupid preachers, will have a chance given them in the next world; also, that the incorrigible sinners, instead of being eternally tortured, will be annihilated, or rather will annihilate themselves. A Congregational church in Newark asked the Rev. Mr. Whiton to become its pastor, and a council was duly convened to pass upon his qualifications for that sacred office. The President of the largest Congregational college and one of the largest Congregational theological seminaries in the country took the chair. The Rev. Mr. Whiton, so far from recanting his heretical opinions, avowed and justified them. Yet the council by a vote of 29 to 3, decided to proceed with the installation. No wonder that the Rev. Dr. Dexter's heart is disquieted within him."

THE MYSTERY OF CHASTISEMENT.

We glory also in tribulations.—Rom. v. 3.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrancy.

Wouldst thou its secret wealth unbind?
Crush it, and thou shalt perfume find
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare
Of shape or lustre, patient care
Will find for thee a jewel rare.

But first, must skillful hand essay,
With file and flint, to clear away
The film that hides its fire from day.

This leaf! this stone! it is thy heart;
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,

Ere it will yield a fragrance sweet,
Ere it will shine, a jewel meet
To lay before the dear Lord's feet.

—*S. Wilberforce.*

HUMAN approbation is a very good thing, when it happens to come incidentally; but it must never be made an object. The desire of truth must reign supreme, and everything else be welcomed only if coming in her train.

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Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

INDEX TO SUBJECTS.

	PAGE
EDITORIAL NOTICES	362
EXTRACTS FROM LETTERS	362
THE EDITOR. Ed	363
THE EDITOR'S ILLNESS—Physician's Statement	363
THE DIVINE DISPENSATIONS; or, The Divine Plan in the Government of our Race. Ed	364
NON-RESURRECTION. By Eld. S. W. Bishop	374
IS THE HOLY SPIRIT A PERSON? By Charles L. Ives, A.M	375
THINGS WHICH MUST SHORTLY COME TO PASS	380
AN INTERESTING LETTER FROM ENGLAND	383
THE MESSIANIC COMMISSION. By William H. Spencer	385
QUERIES. By S. W. Bishop	387
LETTERS AND EXTRACTS	388
DEATH STILL AT WORK	391

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

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EDITORIAL NOTICES.

We are under great obligations to Bro. Spencer for assistance in issuing this number of the BIBLE EXAMINER. Although his time is fully occupied in his own business, he kindly volunteered his aid in helping us through. H. W. S.

The list of "Letters Received" is necessarily omitted from this No. of the EXAMINER, and, therefore, our friends must take it for granted that their remittances have been duly received, where they have not been acknowledged by mail.

BRO. JACOB BLAIN, Buffalo, N. Y., who is now 88 years of age, writes that, although very weak and can walk but little, he has no sickness and no pain. We hope our friends will remember our dear brother, whose heart is gladdened by the light of the blessed Word that "God is Love," which shall be "testified to all men in due time."

The pamphlets, "The Divine Dispensations" and "The Promise and Oath of God to Abraham," have both been reprinted in this volume of the EXAMINER, making it the most valuable volume yet published.

THE BIBLE EXAMINER is a Monthly Magazine. *Terms*, $2 00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-Office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money-Orders" sent me should be drawn on *Brooklyn, N. Y.*

To Clubs the BIBLE EXAMINER will be supplied on the following terms:

Two copies to one address,	$3
Four " " "	5
Ten " " "	10

The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

Any person wishing either volume of the EXAMINER in sheets—that is *unbound*—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, *bound*, can be now furnished at $2 per volume in neat, plain binding; in morocco, with gilt edges, $3.25. Volumes 18, 19, 20, 21 and 22 can be had of me at the prices named per volume.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "*Postal Money-Order*," if you can get one. If that cannot be done have your letter "*Registered*" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed, without registering, as with.

The next best thing to a "Postal Money-Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order. GEO. STORRS.

SR. JANETT MAYO writes: I am thankful that I live to see the truth in regard to God's love for the race, his plan of saving them. The life I now live I live by faith on the Son of God, who gave himself for me. It is a great blessing to live where we can grow in knowledge and get acquainted with God. I love to think of his power and goodness; his willingness to save. I thank God I can see that he is love. Glory to his name! Things look very beautiful ahead.

REBUILDING JERUSALEM.

THE scheme for the rebuilding of Jerusalem seems to be now seriously contemplated. Sir Moses Montefiore and the Jews of the old school cast their longing eyes toward the ancient city of their solemnities. Not only has the great Jewish baronet repeatedly journeyed to Palestine, that he might improve the condition of the resident Jews, on whom he has lavished large sums, but he is now working away for the re-establishment of the Jews at Jerusalem, and with that view has recommenced the building of that city.

He has recently given orders to prepare for cultivation all the land in the front of the Judah Torah houses in Jerusalem. The rocks will be removed, terraces built all along, as it used to be in the time of King Solomon, and divided into twenty two partitions, so that every inmate of the Torah houses may cultivate the necessary vegetables, etc., for himself and family. Sir Moses has also caused a very large cistern to be constructed in the centre of the field, which will secure a full supply of water for all of them. There will be a beautiful veranda in front of the houses, so as to protect the inmates from the glare and light of a burning sun. The veranda was sent direct from London.

He has also had a new entrance made in the centre of the boundary-wall, built a lodge for a watchman, and had a large bell affixed to one of the houses, to give the alarm in case of emergency. The Jews in Jerusalem, on the whole, are very poor, and just now are suffering great trials and privations; but many of them are beginning to lift up their heads, believing that their redemption draweth nigh.—*Presbyterian.*

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 Tim. II: 4–6.

Vol. XXIII. NEW YORK, OCTOBER, 1879. No. 9.

The Editor.

After a suspension of the Examiner for five months, I again appear before my readers, though in great weakness of body, but strong in faith that God doeth all things well; and if the "Captain of our salvation was made *perfect* through *suffering*," shall we refuse to be? "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we *suffer* with him, that we may be also glorified together." To suffer with him is to possess the same spirit of submission to our heavenly Father's will in whatever lot he shall appoint us. I think, blessed be his name, this has been my experience in what I have passed through in my trying sickness, in which I have endured more suffering than in all my previous life of nearly eighty-three years. The Lord be praised for the experience it has brought of the knowledge and love of God to my heart.

I can say little now, as this is the first time I have attempted to write a paragraph in five months, and I am too weak to say much more. My beloved daughter, and only child, has attended to all my correspondence for me till now; written several hundred letters and postal cards in answer to inquiries, besides constantly watching my bedside day and night five months with anxious care.

Before leaving the subject, the question comes up, Shall the Bible Examiner be revived?

This depends, mainly, on the answer of three others.

1. Will the editor's strength be restored so as to warrant his resuming the work?

2. Will his present subscribers be willing to cancel his indebtedness to them for the remainder of the present volume? When he was taken sick he had only sufficient funds to publish one number more; those have not been increased much since, and I have now expended nearly all I have received for the Examiner in the present issue.

3. Mainly: Will they take the risk of furnishing the funds for the next volume?

The money is not expected, whether subscriptions or donations, until sufficient is subscribed to go on with the next volume, but it is desirable to know at once what our friends will do. Should you send funds, please inform me what disposition you will have made of them in case the Examiner cannot be issued regularly hereafter.

A volume cannot be published short of sixteen hundred dollars. Eight hundred subscribers, at $2.00 each, would supply the needed funds; but many will take it in clubs. What may be lacking must be made up by donations, or the magazine cannot go on. Will the friends venture on the effort?

I now propose to start a *new* volume, to commence January, 1880; the first number bearing that date, but to be issued in December next, provided the amount can be secured necessary to proceed safely, either by subscribers or donations or pledges, to be paid in due time. The result must be arrived at, by an early day in December, whatever it may be.

The generous friends who have aided me personally, during my long and painful sickness, have my most hearty thanks; it has been a great relief to my mind during that time. May the Lord abundantly reward you all.

Editor.

The Editor's Illness.

Many of the readers of the Bible Examiner will wish to know something of the nature of the Editor's severe illness, suffering, for months, the most excruciating pain, day and night. He has borne it all with unexampled patience, believing that the dear Lord, who saw it all, was thereby preparing him for a glorious work in the "ages to come." When, at death's door, and apparently beyond the reach of all human help, Providence—we have no doubt in answer to the prayers of many loving friends—directed us to Dr. Caroline Yeomans, of New York (now married to Dr. Lester Keep, of Brooklyn), who has treated him with marked success from the first. The following is a statement of the Editor's condition when she took charge of the case, as given by herself and husband.

Hattie W. Storrs.

A SKETCH OF ITEMS NOTICED IN THE CONDITION OF THE REV. AND VENERABLE GEORGE STORRS, AUG. 11TH, 1879.

At first sight a *noted item* was *atrophy*, an emaciation, and a cadaverous look commingled, that indicated a long decline. On *motion*, at once was manifested *adynamia*, a debility showing a state of very low *vital powers*.

On an *effort to speak, asthenia designated a debility* of the whole *animal economy*—a large diminution of all the *vital forces*. On a more minute examination, a remarkable *deficiency* in all the *organs* and *functions* of *assimilation* was noticed; *nutrition* everywhere being almost entirely *suspended, life's forces* could not be supplied with their natural *tone* and *power*.

Further on in the examination, there was discovered an *unnatural condition* of the functions of the *stomach*, the *liver*, the *kidneys*, and the *bladder*, and the skin, *all unhealthy* and *wrong*. Intimately associated with these *sick organs*, was a long-standing *irritation* and *chronic congestion* and *inflammation* of the *mucous membrane* lining the inner surface of the *whole alimentary canal*, involving seriously all of the *mesenteric glands*; obstructing thus most sadly all the channels through which nutriment, strength and life from food are conveyed to all portions of the system to give *cheer* and *life* and *health*.

Not only those organs above described, that build up and sustain the system, were thus in fault by the diseased performance of their assimilating functions, but their functions of *elimination* also, their acts in casting off from the system *impurities* and matters not wanted in the body, *were bad*, as all the *excretions* showed fully. Again the arteries, veins and nerves ramifying and penetrating all organs and tissues, were *sadly defective* in the performance of their important functions. They were congested and very much wanting in *common vitality* and all *healing* and *vivifying influences*.

This wasting away of life and all of its natural manifestations was very painful to behold, as all his friends have witnessed and testified. A *name* for such a complicated condition of the organs and functions of the human system cannot be given that embraces the whole case better than the different medical terms I have used and explained in this sketch.

The attending physician of Mr. Storrs, *Mrs. Dr. Yeomans Keep*, very carefully considers all these unhealthy organs and their functions, and skilfully adapts remedies for them all, as a reasonable success by a steady and gradual advance to a former more natural condition makes manifest, under their steady use by her advice and prescription.

These views of our friend, Mr. Storrs, were obtained in consultation with his physician, Dr. Yeomans Keep, on her second visit to her patient, by

LESTER KEEP, M.D.

Cor. Gates and Vanderbilt Aves., Brooklyn.

THE EDITOR'S PRESENT CONDITION.

He is still very feeble and devoid of strength, which is not strange, considering the utter prostration of his nervous system. His disease has not affected him mentally. His head has been entirely free from pain, and consequently his mind has been clear. In conversation with him a few days ago, a friend remarked, "Bro. Storrs, your mind is as clear as ever, which is a great consolation to know." We trust, with the Divine blessing, he will be restored to comparative health and usefulness.

H. W. S.

THE DIVINE DISPENSATIONS;

OR, THE DIVINE PLAN IN THE GOVERNMENT OF OUR RACE.—NO. 4.

BY THE EDITOR OF BIBLE EXAMINER.

In our preceding investigations the subject has been considered to the close of the thousand years and the "little season" following it. That there is an "endless succession of ages" to follow seems clear, both from reason, Scripture, and the infinity of the Divine attributes and perfections; and that in some of those ages the mass of the human race will be brought, through judgment, to a state of harmony with the Divine will, is more than once asserted in the Scriptures of truth. Two of these testimonials are all that I shall introduce at this point. First: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."—Isa. xiv. 22, 23. This is an Old Testament witness. Let us see a confirmation from the New Testament by the inspired apostle to the Gentiles, thus: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings. . . . Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the DISPENSATION of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him."—Eph. i 3, 9 10.

Here are two testimonies, full to the purpose, that somewhere, "in the dispensation of the fulness of times," the mass of the human race will be subjected to the government of God "in Christ." This same doctrine is shown through various expressions, ordinances, types, shadows, and "times," throughout the Scriptures; but men have made "the word of God of none effect

*After that portion of this number of the EXAMINER had been printed which contained No. 3 of "The Divine Dispensations," it was thought best to complete the republication of the work in this issue, which will account for its appearance in the Editorial department, instead of following in its proper order on page 373.

through their tradition."—Mark viii. 13. They measure God's perfect and effective government by their own abortive ones; and they fancy, because they cannot see how perfect order can be brought out of what seems confusion, and light take the place of darkness, that therefore infinite wisdom, skill, love and power cannot produce such a change; and that, because men are so rebellious now, God's oath, that to him every knee shall bow, must have some other meaning than what the words clearly express, and that He cannot or will not, in the dispensation of the fulness of times, gather together all things in Christ. But God has said, "My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 10.

Having thus prepared the way, I go on in viewing the dispensation to follow the thousand years and little season. I will call it,

THE JUDGMENT DISPENSATION.

I call it so, because it opens with the commencement of the resurrection "of the dead," who "lived not again till the thousand years were finished."—Rev. xx. 5. They had once lived—had died and remained in death's dominion till the end of the period spoken of; this was their "non-resurrection,"—they rise not till the saints, with their head, have a perfect dominion over all the earth, and the last rebellion is put down. They lost the life eternal, or life of the ages; *i. e.*, they did not have "part in the first resurrection," which men must have to inherit that which is called "eternal life;" which includes *all* the ages from the return of Christ from heaven, or of his personal reign.

At the point now about to be spoken of, commences "the resurrection of *judgment*."—John v. 29. Our translation has it "damnation;" but that is manifestly an erroneous rendering of the word *krisis:* a word which often occurs in the New Testament, and several times in this same chapter, and is rendered *judgment*. The dispensation we are now considering, I judge, is the same as that embraced in 1 Cor. xv., where Paul, after speaking of the first-fruits—Christ, and they that are his at his coming—says, "Then the end" (*telos*). The *end* of what? To me, it is evident it is the resurrection, of which he had said, "Every man in his own order" (*tagma*), "band, cohort;" "appointed succession." The resurrection of the dead is not all at one time. Events, centuries apart, are often mentioned as though simultaneous. No one doubts this as respects the first and second advents of Christ; though the length of time intervening may be unknown.

So of the resurrection of the dead. It may be spoken of as though one event, yet the Scriptures speak of it as a series of events, more or less distant from each other. After "the first resurrection," no more of the dead will be raised, or "live again till the thousand years are finished." Nor does the text say that there will then be a simultaneous revival of all "the rest of the dead." From Paul's language—"every man in his own band,"—it seems most likely there will be various periods in the work after it commences, covering an indefinite period or periods, though presented under the veil of one scene, as in Rev. xx. 11–13. That scene may, and probably will, cover thousands of years, if not ages. The account here is brief, but it covers a work of such magnitude that no one can reasonably suppose the time is short in which it is to be accomplished. Paul tells us there is a future "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."—Rom. ii. 16. All men are, in this life, passing through a judgment; i. e., they are, under God's present government, forming a character which will have an influence on their future destiny, though it may not absolutely fix their final destiny. That will depend upon their reception or rejection of Jesus Christ after he is clearly revealed to them as their Redeemer and Deliverer from sin and death. The dispensation of judgment, then, "for the rest of the dead," will bring to view "every man's work," and the trial or judgment, will take him at that point and proceed till his name is found written in the book of life, or a record of its exclusion from that book, which can only take place *after* the knowledge "of the only true God and Jesus Christ" has been set before him. If then he does "despite unto the Spirit of grace" and has "trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he (the Son of God) was sanctified (set apart as a REDEEMER), an unholy thing" (or, a *common* thing); for such "there remaineth no more sacrifice for sins (i. e., no *other* sacrifice for sins); but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."—Heb. x. 26–29. Such are not found, in the final trial, "written in the book of life;" i. e., they are not put on record to live, but are to be "cast into the lake of fire," or experience "the second death;" that death has "power over them."—Rev. xx. 6, 14, 15. At what period in the future this result is arrived at, we are not told and have no means of knowing. From the

nature of the case this judgment dispensation must be a long period before its finale. During it all those who have by any unavoidable circumstances been deprived of the means of knowing "the only true God and Jesus Christ," will have such means granted them as shall enable them to obtain that knowledge; and by the use they make of that opportunity will their final state be determined, either to have their names inscribed in the book of life, or, if not found there when that dispensation closes, they will be cast into the lake of fire, or be subjected to "the second death."

Till the dispensation here spoken of opens, the "due time," or God's time for vast multitudes of the race, had never come for them to hear the TESTIMONY that the "One MEDIATOR between God and men, Jesus Christ," had "given himself a ransom for all." Hence, not till then could their final state be determined; for it is by *faith* or *unbelief* of this great fact of human redemption by Jesus Christ, the second Adam, that men are to be finally justified or condemned. While in the death state this work could not go on, because "there is no work, nor device, nor *knowledge*, nor wisdom in the grave (in *sheol*) whither thou goest" (Eccl. ix. 10); therefore, there could be nothing done for those who had died in the unavoidable ignorance I have spoken of, not till the thousand years were completed, and "the rest of the dead" live again. Hence, the message of God's love to them and Christ's giving himself a ransom for them must come into the judgment age or dispensation.

To suppose that dispensation is of short duration, because so briefly spoken of in Rev. xx., is contrary to God's method in all his works in ages past. The Gospel dispensation, which the apostles evidently supposed would be short, has already extended to near two thousand years; and six thousand years have been occupied in "taking out" of the nations "a people for God's name" to be "kings and priests unto God" (Rev. i. 6); a people called a "little flock" (Luke xii. 32), and a "few" who have entered "the strait gate" and walked the "narrow way."—Matt. vii. 13, 14. If such vast periods have been employed in this preparatory work, shall we conclude that less time will be employed in the Judgment Dispensation, when each one of the human family (embraced in the expression, "the rest of the dead") is to have his character brought into review and a final result arrived at? Rather, is it not highly probable, judging from the past of God's works, that the dispensation of judgment will be made up of various divisions of time, shadowed forth by the past, and by "the times and seasons" in the Mosaic dispensation; which "times and seasons the Father hath put in his own power" (Acts i. 7), and which "it is not for" us "to know" at present.

It seems impossible to come to any other conclusion than that the Judgment Dispensation or dispensations will extend through a vast but unknown period or periods, each employed, possibly, in disposing of the case of one "band" of the "rest of the dead," who are to "live again" at some period after the thousand years' dispensation is ended.

In relation to the work of the Judgment Dispensation, after all our thoughts on the subject, the language of Paul comes home to us with tremendous force, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his JUDGMENTS, and his ways past finding out!"—Rom. xi. 33. Hitherto revelation has given us little more than the "shadows of things to come;" sufficient, however, if properly considered, to excite in our minds an earnest desire for more light, and a diligent searching of the Scriptures, with earnest prayer to God to be guided into all truth; sufficient to show us the folly of that fond attachment to the things of time and sense which now so absorbs the minds of the mass of our race. "The whole world," as it now is, weighed in the light of God's truth concerning things to come, is but vanity; and the deepest folly a soul can be guilty of, is, to prefer these passing vanities to the great and glorious things of the endless future; and the greatest wisdom is, to use the present lifetime in searching out and seeking after the glories to come, which will not only be satisfying, by being filled with all the fulness of God's riches in Christ, but will be as unending as the existence of the CREATOR himself.

Before leaving the subject I would remark that the idea of the judgment being a grand assize, at which the whole race are at one and the same time present, I regard as without foundation in reason or Scripture. There is no reason why there should be. They would cover an area of hundreds of miles square, closely packed. Then, the time necessary to an examination of each individual is no small objection to such an idea. Said Jesus, "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment: for, by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii. 36, 37.

This language, if not understood strictly literally, certainly implies a critical examination of each case irreconcilable with a judgment-day of any short period, and can only agree with Paul's statement of the resurrection of "every man in his own band" or class. —Cor. xv.

Nor does it necessarily follow that a judgment-day is a period in which no mercy will be extended; for mitigating circumstances are always taken into the account, even where the accused is proved guilty of a crime; and our "Advocate with the Father" (1 John ii. 1) will not have lost his interest in those for whom he "gave himself a ransom," because they are now being "judged according to their works."—Rev. xx. 12, 13. Besides, the final state of each is in the hands of the Redeemer. In this respect, "the Father hath given him authority to execute judgment, also, because he is the Son of man."—John v. 22. How wise, how merciful our heavenly Father thus to deal with our race: appoint one as Judge, both to determine and execute, who can be "touched with the feeling of our infirmities," having been "in all points tempted like as we are!"—Heb. iv. 15. What a heart is here in judgment! One who knows all possible circumstances and how to make allowances, and whose judgment is as certainly mingled with mercy, where it can be, as that he gave himself a ransom for all men, and became "the propitiation for the sins of the whole world."—1 John ii. 2.

I say, mercy, even in judgment, will be extended "where it can be." But that there will be cases where it cannot be, I do not deny; for, if men sin "wilfully *after*" they "have received the knowledge of the truth," and despise "the Son of God," expressed by the idea of having "trodden him under foot," marking a contempt of the Redeemer, which constitutes the sin that hath never forgiveness (Heb. vi. 6–8; x. 26–29, and Matt. xii. 31), then, no mercy can reach them, and the lake of fire must be their lot as the only act that love itself can perform for them to extinguish both their sin and misery.

Next, following the judgment dispensation, is what I shall call,

"THE DISPENSATION OF THE FULNESS OF TIMES."

This, we have seen, Paul speaks of; a time when God, in "his good pleasure" hath "purposed . . . to gather together in one all things in Christ, both which are in heaven" (or, those who had been glorified as the "first-fruits" at the second advent of Christ), "and which are in earth;" the final harvest. —Eph. i. 9, 10. Then "he shall have put down all rule and all authority and power. . . and put all enemies under his feet," and "destroyed death" (1 Cor. xv.), put an end to evil, or "destroyed the works of the devil." —1 John iii. 8.

The dispensation, now to be considered, opens thus: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea: and I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband: and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, *Write*, for these words are true and faithful."—Rev. xxi. 1–5.

This dispensation brings to maturity or to a perfection the grand plan which has been carried on through all the previous ones, and makes plain the whole administration of the divine government from the foundation of the world, and will cause the triumphant song to be sung, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. xv. 3, 4. The contrast between this perfect state and the former condition of the earth and race will call for eternal praise and rejoicing. Who can question but that the experience of the past and the enjoyment of the present will have secured an eternal obedience to God, that no other form of discipline or government could ever have so effectually secured? But this state, perfect as it will be, is but the opening of still greater displays of the wisdom and love of God; for the "endless succession of ages" is still in reserve. We may throw out the line to sound the depths of that sea of the love of God, and every effort will cause the exclamation, "O the DEPTH of the RICHES both of the wisdom and knowledge of God! How UNSEARCHABLE!" etc. Search on and sound often, only increasing their amazement and their joy, till they realize it is truly "an ETERNAL WEIGHT OF GLORY."—2 Cor. iv. 17.

To this dispensation, it seems, belongs the New Jerusalem with all its glories—a perfect government, a perfect city, perfect glory, perfect intercourse with God; for his servants shall see his face, and his "name shall be in their foreheads" (Rev. xxii. 3, 4); "and the city has no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." Rev. xxi. 23. It will be the object of attraction to the whole earth; "for the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it" (verse 24). "And there shall be no more curse."—xxii. 3. Such is the consummation.

In the order I have taken up the dispensations, it will be seen that the new heavens and the new earth are at the commencement of the last considered. If, therefore, the earth that now is, is to be literally burned, it cannot occur till the end of the *Judgment* dispensation; which must be several thousand years subsequent to the second advent of Christ; for that judgment does not commence "till the thousand years are finished." And when it does commence, the earth and *sea* are still in existence; for, those to be judged are collected from both elements: and if the language of Peter, relied on as proof of the burning of the world, is equally reliable as to the *time* of its burning, it proves it will not take place till "the day of judgment and perdition of ungodly men" (2 Pet. iii. 7): that "perdition" does not take place till the judgment closes, as we have seen.

That when God shall create all things new, the disturbing elements of evil will be fully removed, I have no doubt; and hence that such changes will take place in the earth and heavens as shall affect this, I readily admit; and to convert "three-fifth of the earth's surface" into land, so that there shall be "no more sea," will be a change worthy to be called a new earth. Such a change must affect an equal removal of disturbing influences in the atmosphere, or heavens; so that it may truly be said, there is a new heaven and a new earth. But, be it observed, all this takes place at a period far distant from that assigned to it by the advocates of the literal burning of the world: and if they mistake the time so materially, may they not as materially mistake the manner of the change to take place? The promise to Abraham of "all the lands which thou *seest*, to *thee* will I give it, and to thy seed forever" (Gen. xiii. 14, 15), forbids the idea that the land which he was commanded to look upon, and which was promised him for an everlasting possession, was to be literally burned and another land that he never saw, to be substituted. Such is not God's method of dealing with his creatures, *i. e.*, saying one thing and meaning another; as too many seem to think, who cannot see how a promise or a prophecy can be fulfilled which appears beyond their comprehension.

I have endeavored, in my remarks on the dispensations, briefly to outline the subject as it presents itself to my own mind; and to avoid too much detail, giving rather suggestions than expositions; leaving the reader to satisfy himself, by a careful examination of the Scriptures and the exercise of his own reason, judgment, and understanding, as to the general truth of what has been presented. If what I have written shall serve as a *help* to a better understanding of the "Divine plan in the government of our race," and increase the love of God in their hearts, and a firmer trust in his love, for the life that now is and that which is to come, I shall praise him for the grace that enabled me to do something for the honor of his name and the benefit of my fellow men. I trust no other desires have influenced me in the presentation of the thoughts thus laid before the reader.

JAMES AUSTIN. Versailles, N. Y., writes: Dear Brother: My heart goes out to you in this your time of trouble. I need not remind you of Him who, in all our affliction, is afflicted, for you recognize the Lord's hand and kiss it in love and gratitude. Brothers Fairchild and McIntyre unite in mingled sorrow and joy on your account—sorrow to learn of your painful affliction, but are glad you are better. Whatever may betide you it will be well, for the Lord doeth all things well. We pray that you may be spared for much useful work yet. Yours in Christ.

S. H. REEVES, Maine, writes: The EXAMINER continues to contain much food for the man in Christ. Regarding the "ages to come," it rightly divides the Word of Truth. I pray that the Lord will bless you in continuing it, for the comfort and edification of his children.

BRO. W. A. HART, Plainville, writes: It grieves me to learn of your serious illness and acute suffering. May God, whom you have served all the days of your life and followed on to know, be very near to you, and grant your sufferings may be relieved, strength restored, and life spared unto the coming kingdom.

THE DIVINE DISPENSATIONS ;*

OR, THE DIVINE PLAN IN THE GOVERNMENT OF OUR RACE.—NO. 3.

BY THE EDITOR OF BIBLE EXAMINER.

IN the preceding articles this subject was brought forward to near the close of the Mosaic, or Law dispensation. The object, however, has been to give an outline, rather than a detailed notice, of the previous dispensations; to give or suggest thoughts for consideration, or to help in the examination of the Scriptures, and not an exposition. In other words, my object has been to help lift the VEIL from those portions of the Word which have given perplexity to inquiring minds, and to show that, though much is veiled in the Scriptures of truth, yet the great things of the future, concerning our race, stand out here and there in all parts of the Word by positive utterances, or by types, shadows or hints, which must be searched out and collected in order to be understood and used to profit. Jesus has taught us to "SEARCH the Scriptures." By not doing this we may fail, as the Jews did, of seeing "the great things of God's law," and be led to "count" them "as *strange* things" (Hosea viii. 12); or fail to see God's purpose concerning the perfection of a race that has hitherto seemed to be a failure in the work of the Divine Being, who is the CREATOR and GOVERNOR of all.

To prevent such a misapprehension in serious and thoughtful minds, the Scriptures have, throughout, interwoven facts, types, shadows and prophetic utterances which are certain to inspire faith in candid minds, who seek for light, that a glorious future is before the race, as a whole, and not merely to the "*few*" who have improved the past and present dispensations: a consummation which will manifest the love of God in a manner to make all say, with Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" . . . "For of him, and through him, and to him, are all things" (Rom. xi. 34, 36): or, as will bring forth the song of triumph and praise which John heard and described in the following language: "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. v. 13. Such is to be the consummation; but we are, at this time, looking at the developments that go before, but which, under a veil, point to that final result. The next to be considered is what is called,

THE GOSPEL DISPENSATION.

Strictly speaking, every dispensation, from Adam's, has been a Gospel dispensation; for all have spoken of a DELIVERER to come; the "Good News" of a provision made by the love of God to "bless all the families of the earth;" hence the Gospel is one, though it has had various shades of development, increasing in light. The present one opened with the personal appearing of the Son of God. But here, again, is a VEIL. "God was" now "manifest in the *flesh*."—1 Tim. iii. 16. "The Word was made *flesh*."—John i. 14. "Through the VEIL, that is to say, His FLESH."—Heb. x. 20. Had the Messiah appeared without a veil of flesh, how could he have been recognized as the "seed of the woman;" and how could men have looked upon him as having sympathy for us as flesh and blood? Had he always appeared to men as he appeared on the mount of transfiguration, would they not have fled from him, as Israel fled from Moses when he came down from the Mount, and the people and Aaron "were afraid to come near him," so that he was obliged to put on a veil to cover his face? Not, till that was done, could they be persuaded to come near him. The Son of God came veiled at the opening of the present dispensation; thus mingling with those he came to bless and save. The spiritually minded saw through the veil, like old Simeon and Anna, who hailed him with joy, though yet but a child in his mother's arms; and all, during his personal ministry, who received him did so from a spiritual preparation, called, in parable, by Jesus, the "good ground;" others brought no fruit to perfection—their hearts were not yet prepared. This unprepared state constituted their blindness; the "veil was on their hearts."—2 Cor. iii. 15. Such was the case of those who rested in the letter and forms of the Mosaic dispensation and did not look behind the veil to see the spirit and intent of all those ordinances, which were but a "schoolmaster to bring us to Christ."—Gal. iii. 24.

Up to the present dispensation little is recorded or known concerning the laws, if any, by which the CREATOR ruled the world outside of the laws given to Israel. The general fact is thus stated by Paul: "God, which made heaven, and earth, and the sea, and all

*Continued from the May number of the BIBLE EXAMINER.

things therein: who in times past suffered all nations to walk in their own way."—Acts xiv. 15, 16. It does not appear that they were put on trial for their final destiny, but were learning the lesson of their utter helplessness, preparatory to dispensations in the future, when God would have a body of teachers who should be both "kings and priests;" under whom the people and nations, who had been "suffered to walk in their own ways," should be both ruled and taught, till "all nations shall call him blessed."—Ps. lxxii. 17.

The dispensations, going before the present, did not fill up this body of "kings and priests;" therefore, the work is to be completed in this, before the great work of restitution begins: so James states the matter in the council at Jerusalem: "Men and brethren, hearken unto me: Simeon hath declared how God, at the first, did visit the Gentiles, to take out of them a people for his name; and to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts xv. 13–18.

Thus, it is seen, God has not been thwarted, disappointed, nor had to change any part of his plan of government "from the beginning of the world."—Acts xv. 13–18. The system has gone forward in perfect order from the first moment it was set in motion. Men have misjudged of the workings of the plan, by assuming that the destiny of all men is to be decided, for eternity, by their conduct in this life. With such an idea, what can be thought of the Creator, who, for centuries, "suffered all nations to walk in their own ways," without granting them any knowledge of the provision he had made or would make for their redemption and salvation? No wonder that men are bewildered under the theological teachings of this age; they are taught that, no matter what the circumstances are in which men are born and educated, their only opportunity for final salvation is in this present life. Such teachers can never harmonize the dealings of God with the race, nor reconcile their theory with justice, mercy, love, or truth. That Christ should "taste death for every man," and give himself "a ransom for all;" and "God so loved the world" as to give his Son to perform such a work of suffering and love—and yet keep unnumbered millions in ignorance of these acts of love and mercy, and condemn them to eternal death, is an absurdity (not to say blasphemy) that no sound mind, uninfluenced by creed or party, can for a moment accept, if reflection is brought into action.

The present dispensation is one of selection—to prepare "the first-fruits," and fit them for the great work of blessing "all the families of the earth," as God promised to "Abraham and his seed," and confirmed it by an oath. It is not a selection or election that leaves all others of the race under a curse; but an election to bless "all families, kindreds, and nations," by bringing them to the knowledge of the truth that "God is Love," and that all his dealings with them have been in love, and designed for their highest ultimate good.

How this view lifts "the veil that is spread over all nations" (Isa. xxv. 7); and which God has said he "will *destroy*," and, also, "the face of the covering cast over all people"—Christendom not excepted! Here are "glad tidings to all people."—Luke ii. 10. Yet how reluctant professed Christians are, in these days, to accept the good news; traditions have bound them, and they cannot or dare not move forward in the knowledge of God and of his love to the race. Those who have made some advance seem paralyzed with fear lest they should exalt the character of God too high in magnifying his love to the creatures he has made; and they seem quite content if they can be assured that he loves *them*; forgetting that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts. xvii. 26.

What if, instead of giving us our lot in these last days of light, he had appointed us to live in the ages past, or in the darkness of Sodom, or of the most benighted heathen? If we differ from them now, is it because, by nature, we are better than they? Is it not all of God's free mercy to us? Shall we, boastingly, "thank God that we are not as other men," like the Pharisee? Cannot God's free mercy yet reach those lost ones of the dark ages? Did not Christ come into the world "to seek and to save that which was LOST" (Luke xix. 10); and will he not "go after that which is lost, until he find it"?—Luke xv. 4. Are we to conclude that his mercies are shut up to this life, without regard to the unavoidable circumstances in which most of the race have

been kept in ignorance of God's character and love; and that, too, without one testimony in the Bible that probation ends with all men at death? Such assumptions are no part of the revelation God has made either in the Old or New Testaments; they are a corruption of the Word of God, which the general tenor of that Word condemns.

There is no evidence in the Bible that the present dispensation, or the present life, was designed to fix the final state of all men. But it does appear that eternal life—that is, the life of "the ages," embracing *all* "the ages to come,"—is secured by faith in Christ in this life; for, all such are to be changed, if living; and if dead, raised to life at the second advent of Christ, and made immortal (1 Cor. xv.), their "vile bodies changed" and "made like unto his glorious body" (Phil. iii. 20, 21); "be made like him" (1 John ii. 2), "neither can they die any more."—Luke xx. 36. These are the high and exalted privileges granted to those who now believe in Jesus, and "make" their "calling and election sure."—2 Peter i. 10. Such have the life of *all* "the ages to come;" but none of the unholy dead will have part in the age next to follow the present; for "the rest of the dead lived not again till the thousand years were finished" (Rev. xx. 5); while "blessed and holy is he that hath part in the first resurrection."—Verse 6. Faith, producing holiness, then, has a peculiar reward; and this special reward is secured only in this life: such are the "FEW" who entered the "strait gate" and walked in the "narrow way," and obtain the "life of the ages." Those who neglect this course, are, for the present, "blinded:" or, as Paul says, "The election hath obtained it, and the rest were blinded."—Rom. xi. 7. But this blindness is not to last eternally, for the Word assures us it has its limit: for "the veil" is to be taken away, and to be "destroyed" (Isa. xxv. 7; Rom. xi. 25-27); and "God will have all men to be saved" (from death) "and come to the knowledge of the truth" (1 Tim. ii. 4); and the final state of no man will be fixed till he has first had this knowledge and an opportunity to improve it; that time will be, to the mass of the race, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea; and in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Isa. xi. 9, 10.

It hath pleased God, hitherto, to reveal his purposes and designs more or less under a veil, to exercise our faith or trust in him, and make our knowledge progressive; thus inciting us to "search the Scriptures," and compare Scripture with Scripture, and, as it were, surprising us with new developments of his wisdom, power and love: gradually raising us in a capacity to receive more and more of the heavenly and glorious things in the Divine storehouse, which are yet to be brought forth, in "due time," by him that is able to do exceeding abundantly above all that we ask or think;" and for which there shall be "glory in the church by Christ Jesus throughout the endless succession of ages."—Eph. iii. 20, 21.

Let us, mortals, who are but as of yesterday, take heed that we do not "limit the Holy One of Israel," or measure his vast plan for the salvation and exaltation of our race by our short vision; nor talk of things to come as if what bounds our sight must bind his hands.

All the dispensations are designed, strictly speaking, to educate men for a higher state and fit them to know God more perfectly, that they may be prepared to appreciate his love and rejoice in his service as their highest pleasure and joy.

Hitherto we have seen that his designs have been more or less veiled. It was not the purpose of the Creator that the whole race should be matured at once or under one uniform method of teaching, nor in one dispensation. Yet there is only "ONE God and ONE Mediator between God and men, the man Christ Jesus;" and there is no other name nor way in which any of the race can have a final salvation, or redemption from sin and death, but by the "one Mediator." This is true in all the dispensations, so far as revelation gives us information. The next dispensation to which our attention will be given is,

THE MESSIANIC DISPENSATION: OR, THAT OF MESSIAH'S PERSONAL REIGN.

The Messiah's reign extends endlessly; for, "Of his kingdom there shall be no end."—Luke i. 33. It is, however, only the first dispensation of that reign that I am now to speak of, commonly known as the "Millennium," or thousand years next to follow the present dispensation.

The assumption that the thousand years of Rev. xx. are in the past, I regard as a violation of the language of the Scripture statement that "the rest of the dead lived not again until the thousand years were finished."—Verse 5. "The rest of THE DEAD!" This expression shows that those who lived and reigned with Christ during the thousand years,

had been DEAD and were made *alive* from the dead. It cannot, therefore, be applied to any of Christ's followers in the past without virtually "saying, the resurrection is past already; and overthrow the faith of some."—2 Tim. ii. 18. Without further arguing on an assumption so manifestly absurd and contradictory as the idea of the thousand years in the past, I proceed to the subject of Messiah's personal reign on the earth.

This dispensation opens with the coming again from heaven of the "same Jesus" who was "taken up into heaven."—Acts i. 11. He is to "come in the clouds with great power and glory" (Mark xiii. 26); "with a shout, with the voice of the archangel, and with the trump of God."—1 Thess. iv. 16. This is the signal of the opening of the coming dispensation. Then, the next act is, "the dead in Christ shall rise," and the living saints shall be changed from mortality to immortality (1 Cor. xv.), and all together meet their descending Lord, to be forever with him. "The Son of man" then receives, from "the ancient of days," dominion and glory, and a kingdom that all people, nations and languages should serve and obey him, and "the saints of the Most High shall take the kingdom and possess the kingdom (under the whole heaven) forever, even forever and ever" (or, for the *age* and for the *ages*); for, "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13-27. "He shall have dominion from sea to sea, and from the river (Euphrates) to the ends of the earth," and, "His name shall endure forever (for the ages); his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed."—Psa. lxxii. 8-17.

Thus opens to our view a dispensation in which the corrupt rule of men is superseded by a righteous and perfect government: "A King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." In those days it shall be said, "The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jer. xxiii:5-8. Then shall "the law go forth of Zion, and the word of the Lord from Jerusalem; and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his figtree, and none shall make them afraid; for the mouth of the Lord hath spoken it."—Micah iv:2-4. Then, it is stated, is the time of the gathering of Israel; for, "in that day, saith the Lord, will I assemble her that halteth, and will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever"—Verses 6, 7.

Corresponding with this prophetic promise is the following language: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 31-34.

Paul places this work thus: "There shall come out of Sion a DELIVERER, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins."—Rom. xi. 26, 27. This is done after the "blindness" that "happened to Israel" is removed, which was to continue to the end of the dispensation in which it occurred.—Verse 25.

Thus far I have given a sample of the events at the opening of the Messianic dispensation, and some of the extending works in the future of it. The Scriptures are too numerous to quote at large on the glory and fulness of the work to be done in that age. "The watchmen . . . shall see eye to eye," and "all the ends of the earth shall see the salvation of our God."—Isa. lii. 8-10. The truth will no longer be hid from the people and nations of the earth, but be proclaimed in its purity and fulness: "The face of the covering cast over all people, and the VEIL

spread over all nations" will be "destroyed" (Isa. xxv. 7); "The word of the Lord will run and be glorified," everywhere; nothing will obstruct its course. Not only will the immortalized saints be kings and priests, but restored Judah and Israel will join in the labor of subjecting and reconciling all "the left of the nations" to the service of God and his Christ; for, "Thus saith the Lord of hosts. . . . There shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days . . . ten men shall take hold out of all languages of the nations, even shall take hold of the skirts of him that is a JEW, saying, We will go with you; for we have heard that God is with you."—Zech. viii. 20–23.

This shows us that those who had been scattered among the nations, in the previous dispensation, are now employed among those nations as missionaries to bring them to the knowledge of the true God and the Messiah, and to induce them to accept the government thereof, and render a willing homage thereto. That age is one of conquest and subjection, in which all men everywhere will be subdued to Christ or be cut off from the earth; for "God hath put all things under his feet."—1 Cor. xv. 27.

That wars, pestilence, commotions, etc., will precede and attend the opening of the Messianic dispensation, is true; yet the conquest will be so complete, in its early history, that "all rule and authority," opposed to his reign, will soon be "put down," and the "Prince of peace" reign undisturbed to the close of that age; even the animal creation living at peace with each other. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them."—Isa. xi. 6. And, adds JEHOVAH, "they shall not hurt nor destroy in all my holy mountain (government): for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Verse 9.

Such is a glance at an outline of the coming age or dispensation: the glory of the filling up, what pen can tell or what tongue describe? "Blessed and holy is he that hath part in the first resurrection;" who will, also, be of the kings and priests that are to have "power over the nations" in the accomplishment of this great and glorious subjugation of the earth to Christ, and to be a partaker in the glory.

We are not to suppose that, during the thousand years, all those who are made subject to the government of Christ, are in heart willing subjects; but they are restrained from open rebellion by the glory and majesty of his rule: the existing evil, in the minds of some, waits to gain strength till "the thousand years are expired" (Rev. xx. 7); then the restraint is removed, and evil once more puts forth all its strength—personified by "Satan loosed out of his prison"—and the work of organized opposition to the reign of Christ and his Bride is set forth—probably in symbol—as Gog and Magog (referring to Ezekiel xxxviii., ix., though not literally the same), who are represented as gathered from "the four quarters of the earth." Their design evidently is to throw off the rule of the "King of kings." This project, however, is short-lived; it is only for "a little season" (verse 3); an undefined period, but a very short one; for they are defeated and utterly overthrown, while they are getting into position to attack the holy city, by a direct act of God manifesting his almighty power; as in the case of Sodom and Gomorrah, fire coming down from God, out of heaven and devouring them (verse 9); and the evil, or "Satan," receives a final overthrow among such as were then living on the earth. It will never again be able to take the shape of organized opposition to the government of God or his Christ.

I have placed this "little season" as a supplement at the end of the thousand years dispensation. It is not *of* that dispensation, but occupies a sort of transition relation between it and the one to follow. Hitherto there is no evidence of the resurrection of any dead ones except those spoken of in verse 4; those who "lived and reigned with Christ the thousand years," or, his holy ones. But in the age or ages to follow is the time for "the rest of the dead to live again."

In all the dispensations, thus far, we have seen the development of the plan of God increasing in clearness as they advanced; but still an endless future is before us, into which, even now, we see only as "in a glass darkly" (1 Cor. xiii. 12); but the dispensation will come when all will be more fully developed; yea, the perfect age will open with "all things new."

In Eph. i. 20, 23 Paul speaks of Christ's exaltation to God's right hand in words akin to a triumphal song.

NON-RESURRECTION.

BY ELD. S. W. BISHOP.

THERE was truth in some of the positions held by us as believers in the idea that the wicked dead will not be revived into life. Neither those who oppose non-resurrectionists, nor those who advocate that view, as it is held by non-resurrectionists, comprehend the real truth in the matter. With some of us there was a great principle underlying the idea entertained, that a portion of the human family would remain in death forever. When we embraced the great truth as set forth in the "Six Sermons," published almost forty years ago by our venerable editor, that there is no immortality in sin, we were led to that conclusion by believing, as it reads, that one short sentence penned by the beloved disciple, "God is love." We reasoned, and correctly, too, that a God who IS LOVE, could never doom to an endless condition of intense suffering the creatures He has made. I, for myself, never endorsed the idea that some advocate, that there is a possibility that God may have been mistaken in the result of the great undertaking He entered upon when He made this world, and created man upon the earth. I have ever believed that He is not man that He should repent. I still most fully believe that with him there is no variableness, neither shadow of turning. I have no mental reservation when I say I believe that from everlasting to everlasting He is GOD. He is God in all his attributes. If in the finishing up of the great work that began when God spake the physical universe into existence, there is one thing done contrary to his great character of love, He knew before the commencement of the ages that it would be so. Yea, more, he designed that it *should* be so, and arranged everything in the Divine economy to *cause it* to be so. When in the far off years of the past God created the heavens and the earth, he did not institute a system of Divine chance-work. If he was God, he worked all by a definite plan and a certain arrangement; and he not only knew the end that would at last be reached in the grand consummation of the plan that he himself had devised, but the plan was devised by him with the express object in view of reaching that end.

He *is* God, and in the beginning he was God, and could therefore arrange just such a plan as pleased him. If the plan is faulty in its construction, or if, in its maturing, it shall result disastrously to that extent that God's love shall be forfeited in anything that shall befall a single member of the human family, it cannot be received as a mistake, for he being *God*, he cannot make a mistake. The disaster must come either as the result of cruel negligence, or actual design, He being a God of love, neither of these causes can exist. He being God, he will vindicate his loving character in his dealing with every child of our race. When I embraced the view that none but the righteous would be raised from death, it was for the following reason: I could not believe that a God of love would raise men from the dead merely for the purpose of inflicting torture upon them for a season, and that torture only to put them back into precisely the same condition from which they were taken by being raised from death. I believed that death—not suffering, not torture, not dying—but DEATH is the penalty of the Divine law. I believed that when a man is dead, he is just as dead as he can be. If, therefore, the only object in raising him from the dead is merely to inflict death upon him, the penalty of the law must be *more* than death, or else there is a mistake in raising him out of death, to torment him back into death. To fix such a penalty to the Divine law, is contrary to LOVE. There is no such penalty. "The wages of sin is death;" therefore God's love forbids that he raise any member of the race who is out of Christ, to a hopeless condition. If there is no probation beyond this life, it is a monstrous conclusion that God will raise dead sinners to life, merely for the purpose of flashing the lightning of eternal despair in their faces, as they shrink away into the torturing fangs of a second dying. The word of God does, however, teach that "all that are in the graves will hear his voice, and come forth;" that "the dead, small and great, will stand before God" when the great white throne shall appear. The word of God positively declares that all who are in the sea, and in death, and in Hades shall be delivered up. To deliver up is to grant a release, or a change, from one condition to another.

Webster's definition of the word deliver is as follows: "1. The leading idea is, to cause to pass from one state or place to another; as to deliver goods, to deliver a message. Hence, 2. To free from danger or restraint of any kind: as to deliver the oppressed."

The fact that the phrase "delivered up" is used in the text (Rev. xx. 13), is incontrovertible evidence that from whatever condition, state or place the people referred to are delivered, their case is not a hopeless one, else it would not *be* deliverance. Would the slave

of former years, if transferred from a mild servitude in the noble old State of Virginia to the rice swamps of Georgia, call that *deliverance?* Is it deliverance to take a man from prison to the burning faggot? Neither is it deliverance to bring a host of men from death into a brief existence of intense torture to fall into the awful maw of a second dying. They will, however, be *delivered;* yes, delivered out of death and the grave, for thus saith our Lord Jesus Christ. When they are delivered from death, when they come forth from the grave, it will be redemption *through* our Lord Jesus Christ. Do any ask, how many are delivered? The answer comes from the Son of God, from him who is the resurrection *and* the life. "Death and Hades delivered up the dead *which were in them.*" "All that are in the graves shall hear his voice, and shall come forth." Dare any of us dispute the record?

It may be asked, Is there no exception? If there be exceptions to this general rule, God's infinite love must dictate the exceptions. If there are beings whose condition can only be made worse by being brought back from death, the love of God will demand that they lie undisturbed forever.

For what purpose are they to be delivered —come forth? The record says, to be judged. How judged? It is recorded that they shall be judged "in righteousness by that man whom he hath ordained." If righteous judgment is rendered, the millions of our race who have never had a good opportunity to believe in Christ, will not be doomed to the second death *because* they have not believed in Christ; for such a decision would not be a righteous one. By what are they to be judged? The answer from the inspired Apocalypse is, "Out of those things written in the books." What books? I answer, the books of the Bible. If those who are in death and Hades are to be tried under the teachings of these books (there can be no judgment without a trial), then must they have probation while they are on trial. They will have probation; for the same love that devised the plan for the good of the race at the outset, will so direct that the sin of the first Adam which entailed death upon his entire race, nor any other, to them, unavoidable circumstances, shall shut out, from uncounted millions of our race, the *opportunity* of securing a life that shall never end. Amen.

We are thankful to our loving Father that, after long weeks of waiting in sadness, doubt, and deep sorrow, the privilege is granted us of speaking once more through the columns of our beloved EXAMINER on this great and glorious theme. It is the earnest prayer of my heart that the improvement in the health of our dear editor, and father in the glorious Gospel of *love,* may culminate in a complete restoration, and that he may be spared to us till the end of the age.

West Meriden, Conn., Box 566.

IS THE HOLY SPIRIT A PERSON?

BY CHAS. L. IVES, A. M.

(Continued from the May No.)

WE are now to consider the Bible evidences on the side of the personality of the Spirit. These, to overcome the arguments on the other side, must be overwhelming; else it will be evident that the general agreement of the Christian Church, Greek, Roman and Protestant, on this point, rests on the sands of tradition rather than on the rock of the Bible.

1. Our attention is called to *the Apostolic Benediction:* "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."—2 Cor. xiii. 14.

But, first, this benediction is not what it is claimed to be: it is not *the* apostolic benediction. Here are the facts. Not one of the apostolic writers makes use of it except Paul, and he once, and once only, at the close of 2d Corinthians. With the following benediction he concludes nearly all his other epistles: "The grace of our Lord Jesus Christ be with you." Every one of his thirteen epistles (Hebrews not included) he invariably begins with the benediction, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ;" and one epistle, Ephesians, he concludes in nearly these words. Peter uses the same benediction in 2 Pet. i. 2. John uses the same, 2 John iii., each making mention only of "God the Father and the Lord Jesus Christ." How came it that this, the true apostolic benediction, was passed over, and the title bestowed upon that exceptional benediction of 2 Cor. xiii. 14? The motive is evident. It was the work of uninspired, unscrupulous men, and although not precisely on a par with the interpolation in 1 John v. 7, it was in a similar spirit, as well as for the same purpose. A dogma that needs such support is a doubtful one, to say the least.

But let us consider the passage itself. How much has it to do with the question before us? It is not a direct statement, at best, but an inference; and one, we think, utterly unreliable.

The word translated communion—"communion of the Holy Spirit"—is in the Gr. *koinonia*. It is from the adjective *koinos*, common (Acts ii. 44), from which we have in the N. T. Greek the verb, *koinoneo*, to hold in common, to be partaker of, Rom. xv. 27; the noun *koinonos*, a holder in common, a partaker, Matt. xxiii. 30; and also the abstract noun here used *koinonia*, the holding in common, common participation. *Koinonia* is generally rendered in Eng. Version by fellowship, as Phil. i. 5, "I thank my God for your fellowship [common participation] in the Gospel." So Phil. ii. 1, "If any fellowship [common participation] of the Spirit." In 1 Cor. x. 16, 17, we read: "The bread we break, is it not the communion [*koinonia*, common participation] of the body of Christ; for we all partake of that one bread." In 1 John i. 3, we read: "And truly our fellowship (*koinonia*) is with the Father, and with his Son Jesus Christ;"—fellowship, common participation, in what? In that Holy Spirit which proceedeth, comes, from the Father and the Son, "which [not whom, as in E. V.] God hath given to them that obey him."—Acts v. 32; so also Phil. iv. 28. Such is also plainly the meaning of *koinonia* in this so-called apostolic benediction: "The grace of our Lord Jesus Christ, the love of God, and the common participation of the Holy Spirit, be with you all." Instead of declaring, even inferentially, the existence of a third person, it simply expresses Paul's desire, or prayer, that those he addresses may have fellowship, common participation, may share with the Father, and with the Son, and with one another, in that spirit of holiness, which is (1 Cor. ii. 12) *ek Theou*, from God.

The suggestion of Rev. Dr. Chas. Hodge (Systematic Theology, vol. i., p. 448) that here is a separate invocation to each of the three persons of a Trinity, is evidently evolved from his traditional belief, rather than from the language of the benediction itself. The prayer of the benumbed traveller that he may share the warmth of our fireside, is not an invocation to that which he desires to share; while the Rev. Dr.'s statement, that to Christians the Spirit is an object of prayer, but marks the contrast between the present and the days of the apostles. In the inspired Word, the Father is addressed in prayer, and likewise the Son (Acts vii. 59, x. 14; 1 Cor. i. 2); but we find not one direct address to the Holy Spirit as a person!

2. *The baptismal formula* in Matt. xxviii. 19: "Go ye, therefore, and teach [Gr. make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

From the association here of the Spirit with the Father and the Son, it is inferred that as the two former are each a distinct person, so likewise is the Spirit. The inference here to our present way of thinking is not an unfair one, and were it corroborated instead of contradicted by other Scriptures, it would be a strong point. But no doctrine of this importance can be built upon one inference, especially as we find that the inference loses instead of gains by closer examination of the passage itself. For, in the original, the Greek is not IN the name of, as we should take it, by the authority of, but INTO the name of. What does this mean?

We notice that in the Sacred Scripture the word *name* carries with it a meaning it has lost at the present day. It was then not merely, as now, a handle we take hold of to address an individual by; it was an expression of character; it denoted some characteristic of that to which it appertained. In Ex. xxxiii. 17, the Lord says to Moses, "Thou hast found grace in my sight, and I know thee *by name*,"—not that his name was Moses, but what was really his character. So Ex. xxxiv. 5, "The Lord descended in a cloud and stood with him there, and proclaimed the name of the Lord." And this, as we learn from the two succeeding verses, was not merely what *we* should call the Lord's name, but it also included a somewhat detailed statement of his character, as merciful, just, and holy. So Prov. xviii. 10, we read: "The name of the Lord is a strong tower; the righteous runneth into it and is safe"—safe in those characteristics which cannot fail. So Abram, as he appeared in a new character, was called Abraham—a father of nations. Of Jacob it was said: "Thy name shall no more be called Jacob, but Israel"—no more a supplanter, but now Prince of God—"for as a prince hast thou power with God." With name thus taken as the expression of character, the preposition "into" may well be used—*into* the character of

Again, baptizing, Christian baptism, is more than the mere ceremonial to which some of our friends would limit it. The Gr. *baptizo*, as Rev. Dr. J. W. Dale has well shown in his most elaborate and exhaustive research into the classic and Scriptural use of the word, is a derivative from the primary *bapto*, which means to dip, and also to dye—formerly done by dipping. As a derivative, *baptizo* marks an advance upon the meaning of its primary; it expresses that change which takes place in

an object brought under action of the primary *bapto*, especially in its secondary sense of dyeing—that is, a change into the character of that in which it has been *bapt*-ed or dyed. This change in the baptism in holy Spirit—in the real, not the ritual, but Christ's baptism—is into the character of *holy* Spirit. So then one really baptized "into the name of" the Father, of the Son, of the holy Spirit, is baptized into their characteristic; is changed *into a holiness* which is characteristic of the Deity.

Moreover, it is evident that the inspired record by no means holds the baptismal formula in as high an estimation as does church tradition; which therefore in this thing, I must believe, goes beyond what our Lord intended. This may seem a strong statement, but is borne out by facts. In the recorded cases of baptism by the disciples, after Christ's ascension, the baptismal formula, deemed by us indispensable, seems to have been not once used. Acts ii. 38, Peter exhorts the inquirers to "be baptized in [Gr. *epi*, upon] the name of the Lord Jesus." Acts viii. 16, it is, "They were baptized into [*eis*] the name of the Lord Jesus." Acts x. 48, "in [*en*] the name of the Lord." Acts xix. 5, where "Paul found certain disciples who had not so much as heard whether there be a holy Spirit," and where we should have expected our baptismal formula to have been prominently brought out, there "they were baptized into [*eis*] the name of the Lord Jesus."

It would seem, then, that in Matt. xxviii. 19, instead of giving a set form for baptism, which was not understood by the apostles as such (and which the church now does not generally use as given!) our Lord was but stating in language, forcible because the idea was thrice repeated (as, e. g. Isa. vi. 3), the real baptism into holiness as the result of the enjoined discipling of the nations—the changing of their carnal nature into that holiness which appertains to the Father, the Son, and the holy Spirit. It was most natural to mention the holy Spirit in this connection, not because it is a person, but because it is that *in which* the inspired word tells us believers are baptized, when our Lord, the real baptizer, administers his, the real baptism. As John says, Matt. iii. 11, "He shall baptize you in [Gr. *en*] the holy Spirit." And as our Lord promised, Acts i. 5, "John baptized with water, but ye shall be baptized in holy Spirit."

3. Concerning the Spirit, the Bible uses language which unquestionably implies personality. This fact is most evident, and is the basis for all there is of valid argument for the personality of the Spirit. But the fact is as undeniable that the Bible also uses language of the Spirit utterly inconsistent with the idea of its personality. Now the Bible, containing only truth, must be one harmonious whole; and we must therefore reject any statement, or theory, of the Spirit which does not reconcile this apparent contradiction. This the popular theory wholly fails to do. I need only refer the reader to the "Systematic Theology" of Rev. Dr. Hodge, long the leading theologian of the Presbyterian Church of America. A careful analysis of his argument for the personality of the Spirit (vol. i., pp. 524–526) shows that it is based upon the three points we have already noted; the most stress being laid upon the one now under consideration. It will be seen that he simply ignores the Bible evidence on the other side; he attempts no explanation whatever of the fact that the Bible uses language of the Spirit totally inapplicable to a person. So one-sided an argument is radically defective. It cannot satisfy the earnest Bible student, who must have these apparently opposing statements harmonized.

But can this be? Is it possible to bring in a personality to meet the requirements of Bible language, and yet not attribute this personality to the Spirit itself? Not only possible, but necessary; and the word of God shows how.

We find that when the Bible makes a statement of the Spirit involving its nature, in a reference to what may be done to or with it, then the language is such as to preclude the idea of its personality. "Pouring out of" is not done to, "anointing with," "baptizing in," is not done by means of, a person. This is a strong point as to the nature of the Spirit. But when the Bible speaks of acts as accomplished by the Spirit, then the idea of a person comes strongly into view, as, "the holy Spirit saith." So likewise is it, if the statement regards our relationship to such acts as, "resist not—grieve not—the holy Spirit." In every-day life we similarly speak of that which is impersonal: we say, "The men construct a telegraph;" "The telegraph informs me," etc. That means, some person, by means of the telegraph, informs me. In the case we are discussing, the person is God himself, acting through, or by means of "his Spirit, the Spirit of God."—Rom. viii. 11, 14. God is conceived of by us as acting either in person, personally present; or as spiritually present, invisibly acting by his

Spirit—his spiritual power or force. Now, as we have seen, if the mind is directed to the act accomplished by the Spirit, the thought goes back to the personal agent, God himself, and personality is attributed to the act in question. If the thought is on the operative force, which proceeds from the personal agent, then language is used of that utterly inapplicable to a person The report of the same speech of our Lord by two evangelists shows that in that day they recognized the Spirit of God as another name for the power of God. Matthew writes (xii. 28), "If I by *the Spirit of* God cast out devils;" Luke (xxiv. 19), "If I by *the finger* [the power] of God cast out devils."

Test this explanation by the Bible. Take the strongest instance of apparent personality of the Spirit, where the personal pronoun in the first person is used: "The holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii. 2. We are here to understand (1) that the speaker is God, in the person of the Father or the Son, and (2) that he spake by his Spirit in one of his disciples.

(1) For proof of this point, so far as Paul is concerned, we have the authority of Paul himself. He says, Gal. i. 15, that it was "God who *separated* me [set me apart] from my mother's womb, and *called* me by his grace," who "revealed his Son in me," etc. Rom. i. 1, he says of himself, "*separated* unto the gospel of God concerning his Son." In the temple at Jerusalem he saw a vision of the Lord Jesus, who said, "*I* will send thee far hence unto the Gentiles."

(2) The utterance of the holy Spirit is the utterance of a prophet filled with the Spirit of the Father or of the Son. "It is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. x. 20.) "They spake, as the Spirit gave them utterance." When Jehovah (was it not the Son? Compare John xii. 37, 41, with Isa. vi. 1, 9) spoke to Israel by the mouth of the prophet Isaiah, Paul declares (Acts xxviii. 25) that thus the holy Spirit spake to the people through Isaiah. And in Acts xxi. 10, we have the precise statement of this. The prophet Agabus binds his own hands and feet with Paul's girdle, "and said, *Thus saith* the holy Spirit," etc. How? Speaking by the mouth of Agabus himself. In these and similar cases, the holy Spirit is viewed as the spiritual presence of God himself.

And on the other hand, viewing the Spirit as an emanation of that "which proceedeth" from the Father or the Son, we find it spoken of as being poured out, as divided into parts to be distributed to different recipients, as imparted by measure, or without measure.

So in the language of every-day life, we at one time blend together the agent and that by which it operates, or again, we discriminate between the two. For example, we say, "Open the shutters, and let the sun come into the room." We mean, not the real, bodily sun, but the solar ray, *that which proceeds from* the sun. Or viewing the solar ray more precisely as an emanation of, and, so, distinct from the sun, we may speak of resolving it into its component parts, of measuring its vibrations—language utterly inapplicable to that great body from which the solar ray proceeds.

On the understanding, then, that the Bible means just what it says, that the holy Spirit is really God's Spirit, we thus reach a simple and easily apprehended solution of an apparent contradiction. And this, while those Bible references to the Spirit which are couched in language inapplicable to a person, present an insurmountable obstacle to any theory which would make the Spirit a person.

4. The masculine pronoun is used of the Comforter in John's Gospel. This is but a division of the last argument, but so much is made of it, that we consider it separately. It is really no argument at all! Every candid Greek scholar must confess that it has no bearing whatever on the question. It were as sensible to conclude that in France every tree is a feminine *person*, because the French word for tree, *arbre*, is of the feminine gender. Where the masculine pronoun thus occurs in John, chapters xiv.–xvi., it is because it is grammatically construed with *parakleetos* (*para* and *kaleo*, "I call to my side a helper" —translated, "comforter)," a Greek masculine noun. So when the same object is referred to by the Greek neuter noun, *pneuma*, the pronoun is invariably neuter. This latter fact our translators have not always made evident. E. g. in John xiv. 17, they incorrectly (with a purpose?) translate the Greek "which," as English "whom"; Greek "it," English "him." So Acts v. 32, our English version "whom" is Greek "which," and so elsewhere.

So patent is it that whether we are to have the masculine or the neuter pronoun rests solely upon the grammatical connection, that I marvel to read the following in Rev. Dr. Hodge's Systematic Theology, vol. i., page 524:—

"Our Lord says, John xv. 26, 'when the

Comforter (ὁ παρακλητος) is come whom I will send unto you from the Father, even the Spirit (το πνευμα) of truth, which (ὁ) proceedeth from the Father, he (εκεινος) shall testify of me.' The use of the masculine pronoun *he* instead of *it* shows that the Spirit is a person. It may indeed be said that as *parakleetos* is masculine, the pronoun referring to it must of course be in the same gender. But as the explanatory words, *to pneuma*, intervene, to which the neuter *ho* refers, the following pronoun would naturally be in the neuter, if the subject spoken of, the *pneuma*, were not a person. (1) In the following chapter (John xvi. 13, 14) there is no ground for this objection. It is there said, 'when he (*ekeinos*), the Spirit of truth, is come, he will guide . . . he (*ekeinos*) will glorify me.' Here there is no possibility of accounting for the use of the personal pronoun *he* (*ekeinos*) on any other ground than the personality of the Spirit."

Very strong language; but what are the facts? (1) We are told, "As the explanatory words, *to pneuma*, intervene, the pronoun would naturally be neuter, if the subject, the *pneuma*, were not a person." (?) Does not every scholar know that, in every language, a clause in apposition with the substantive "explanatory" of it has no effect whatever upon the grammatical relation of what agrees, or is connected with, that substantive? Take an English sentence: "A committee of public safety is doing its work nobly"—where "is doing" is singular, "its" sing. and neuter, because agreeing with "committee." Now interject an explanatory clause of different number and gender, thus: "A committee of public safety, twelve good men, *is* doing *its* work nobly." The grammatical relation of verb and pronoun remains unchanged. Or, transposing the substantive: 'Twelve good men *are* doing *their* work nobly:—Twelve good men, a committee of public safety, *are* doing *their* work nobly."

(2) Again, "No possibility of accounting for the personal pronoun, except on the ground of the personality of the Spirit." Why, it is all a simple matter of grammar. The fact is, the demonstrative pronoun *ekeinos*, exactly rendered *that one*, is the nominative of the sentence, standing for, representing, the masculine substantive, *parakleetos*, thus brought down from ver. 7 (a continuous line of thought), and of course it is of the masculine gender. And so the pronoun of the sentence agreeing with *ekeinos* must be of the same gender, since the explanatory clause, the Spirit of truth, in apposition to *ekeinos*, can have no more influence on the grammatical relation of what agrees with *ekeinos*, than if it was not there. I would not think to charge as good a man as Dr. Hodge with intentional error, but it shows that we must think for ourselves. Even great minds may be so full of a fancied truth as insufficiently to scrutinize their own arguments; especially when the logical faculty has not been sharpened by personal contact with an opponent, as is the case in the legal profession. Possibly Dr. Hodge accepted this supposed argument from a predecessor, and so transmits it to his pupils, who, I have found, receive it in a like unthinking way.

The reader has now had set before him the Bible evidence for and against the personality of the Spirit; let each judge for himself of the facts presented For myself, I do not question that the Holy Spirit is divine—it is God's Spirit; but I cannot accept the human invention that it is a person, distinct from the Father and the Son. Such interposing of a third person but separates me from him who is the Vine, and of which we are the branches. I rejoice that I can recognize the Spirit as the Spirit of Christ, who thus by his spiritual presence is our Paraclete, our helper, protector, and guide through this wilderness world.

I know that a denial of the personality of the Spirit is so abhorrent to the traditional belief of many Christians, that they deny the religion of one making it. Rev. Dr. Chas. Hodge (Syst. Theol., vol. i., p. 443) writes: "The Church has always [?] refused to recognize as Christians those who reject this doctrine"—of the Trinity. (He seems to forget his statement, p. 117, that the difference between the views "of the early fathers on all subjects connected with the doctrine of the Trinity" and our present ideas "is as great almost as between chaos and cosmos.") But there is one higher than the Church We read, John ix. 34, 35, "And they cast him out. JESUS heard . . . and found him;" ver. 38, "And *he* worshipped HIM."

Let me then say a word of my motives. I have written not for controversy, but as a duty. I am suffering from a painful disease from which I have but the slightest, if any, hope of ultimate recovery. Hitherto, although my views on this question have been long settled by much study of the Word and prayer, I have refrained from expressing them. But if the Lord sees best to bid me lay down my life—for a little while, ere he comes again—I must think it a duty to leave on record my testimony to the truth, to which, by his

Spirit and his Word, he has called my attention. Thus may I, perhaps, help some struggling, doubting ones, who, not finding the personality of the Spirit taught in the Bible, have hastily inferred that they must also give up the Divinity of Him who is our only hope, whom "all should honor even as they honor the Father." To such, the facts herein presented from the Word of God may prove a blessing, in leading them to more exact views of his revealed truth. Our Lord prayed: "Sanctify them through thy truth: THY WORD IS TRUTH."

REMARKS BY THE EDITOR OF THE EXAMINER.—The author of the foregoing article wrote it in view of his death, which occurred shortly after it appeared in the *Bible Banner*. It is worthy of the serious consideration of all who desire truth, and are willing to follow it wherever it leads His argument is strong, if not irrefutable, and shows a clear light on a long and puzzling subject. Though of great length, it will well pay to study it thoroughly.

"THINGS WHICH MUST SHORTLY COME TO PASS."

REVELATION i. 1.

BEFORE considering the new heavens and the new earth, let us contemplate awhile the heavenlies and the glory of our new home there, as best we can from the description given us of Jerusalem descended, and what John saw her to be. Set forth under the similitude of "a city that lieth foursquare, the length and the breadth, and the height of it equal," we discern an aggregate of living stones, square every way and mathematically true—men whose ways are equal—always square and square all ways; earth's true nobility, each a temple of the living God, and together God's building, an habitation for God, in which he will eternally dwell, and through whom he will eternally shine. Once in nature's quarry they were in due time quarried, and roughly hewn awhile with hammer and chisel, plumbline and square in the hand of our Zerubbabel, they have become fitted to his purpose and their place in the great building. Not all of one size, but all in like proportion, squared each to its fellow-stone, angles are no more; the angular selfhood has, under the action of the fire, been burnt out of them, or by the hammer chipped and chiselled off them, and by long-continued friction becoming polished stones, they have at length been placed by God, according to his great plan, a fitting stone for every place, and a fitting place for every stone. For "*now* hath God set the members, every one of them, in the body as it hath pleased *him*." And, in the names of the twelve apostles of the Lamb inscribed on the twelve foundations, and, in the names of the twelve tribes of Israel inscribed on the twelve gates, we see the household of faith united and recognized as forming one bride. No longer two folds or two flocks, but one flock under one shepherd. And the building of lively stones, having Jesus Christ himself for the chief corner-stone, into whom the stones are built and fitly framed, we see the building now in its completeness *grown* into an holy temple in the Lord, having the glory of God in such sort and degree as to render each stone transparent; "Its light like unto a stone most precious, even like a jasper stone, clear as crystal." No temple is here, no candle is here, for every stone is a temple of transparent light and beauty, "the Lord God Almighty and the Lamb are the temple of it," neither hath it "need of the sun or of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof." What "its wall great and high" can mean, we must wait to see; what "pure gold like unto clear glass" means, we must wait to see; what "the measurement of a man, that is, of the angel," can mean, we must wait to see; whether twelve thousand furlongs bear any proportion to fifteen hundred miles square, as the extent and limit of the city, may be understood literally, we must wait to see. But, with three gates northward, eastward, southward, and westward, we see that "they shall come from the north, the east, the south, and the west, to sit down with Abraham, Isaac, and Jacob in the kingdom of God," and that their numbers shall not be few, but many; we see not one gate, but three in either wall. That the foundations of the wall are garnished with all manner of precious stones, should make us very tolerant one of another. Not all jaspers, not all sapphires, not all emeralds, but all precious stones, and precious alike to Him who has paid one price for our redemption. And now, in all their blest variety shining in his light, and radiant with his brightness, for the glory of *one* God doth lighten it, and *one* Lamb is the light thereof.

Here Immanuel will hold his Court, and thither will saints as kings and priests resort for high commission, and then go forth to fulfil his high behests. And in glorified bodies, no longer bound by time or space, they shall traverse the infinite, rapid as light or thought, on their errands for the King.

When needful to converse with men in the flesh, they shall be able to make themselves appear as did our Lord on his way to Emmaus, and anon to vanish out of sight. Thus, holding his Court in Jerusalem descended, and sitting on the throne of his father David in Jerusalem restored, he shall, in the persons of his saints, "have dominion from sea to sea, and from the river to the ends of the earth." For then shall "the saints be joyful in glory, the high praises of God in their mouth, and a two-edged sword in their hand, to execute vengeance on the heathen, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written: this honor have all his saints. Thus will he beautify the meek with salvation, and the Lord will take pleasure in his people."—Ps. cxlix.

Long has been the testimony of the Holy Spirit to the true worshippers: "Ye are come," but, hitherto, in spirit only. *Now*, shall it be manifestly true that we *are* come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven.

> Egypt and Tyre and Greek and Jew,
> Shall here begin their lives anew,
> Angels and men shall join to sing,
> The hill where living waters spring.

So much for the Jerusalem descended, but suspended over Jerusalem restored, after the manner of the cloud overshadowing Israel in the wilderness, a cloud by day and a fire by night, ever visible, verifying the name of the city Jehovah-Shammah. The Lord is there.—Ezek. xlviii. 35.

Now, let us consider millennial glory, in its sevenfold aspect, as it shall affect Jerusalem restored, and the material earth, of which it will be the City Metropolitan.

I. In relation to the heavenly bodies and the atmosphere surrounding our planet. As chief among these heavenly bodies we notice first the sun and the moon, concerning which we read, "The moon shall be confounded and the sun ashamed."—Isa. xxiv. 23. And, again, "The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory."—Isa. lx. 19. And then immediately following, "Thy sun shall no more go down, neither shall thy moon withdraw itself,"—this we take to be figurative of joy and peace, because it is added—"for the Lord shall be thine everlasting light, and the days of thy *mourning* shall be ended." But then, again, we read, the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—Isa. xxx. 26.

From all which we understand that the glory of Jerusalem descended will exceed that of the sun and moon; shining by night with a brilliance approaching that of the sun, and by day with the brightness of a sevenfold sun. And thus the sun would no more be needed by Jerusalem restored, neither for brightness would the moon give light to it. But, for the earth at large, the sun would still be in its light by day, and the moon by night; no change would appear in the laws affecting them or their relations to the earth.

In the promise of "new heavens and new earth" (Isa. lxv. 17), we understand the earth and the atmosphere surrounding it to exist under new conditions, and subject to new laws. And whether the glory of Jerusalem descended will be a presence of heat as well as of light, we can only suggest. But if rivers are to be opened in high places and fountains in valleys, where hitherto they have not been, so that the wilderness shall become a pool of water, and dry land springs of water; if he will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; if in the desert he will set the fir tree and the pine and the box tree together, that men "may see and know and consider and understand that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. xli. 18-20); "if the wilderness and the solitary place shall be glad, the desert rejoice and blossom as the rose; if the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon" (Isa. xxxv. 1, 2); well, then, may we expect such results to be accomplished by considerable changes in the laws that at present prevail. Moreover, the removal of the curse from the earth, from man and from beast, so that creation shall cease its groaning—expressed in thorns and thistles, fell diseases, and ravening wolves—appears to necessitate some material change in the atmosphere upon which all life depends. But more of this anon, for we are far from thinking that He who framed the laws that now exist, has environed himself by those laws, or exhausted his resources for framing others when need appears.

II. In relation to art and science.

Whether the fiery ordeal, through which the world and its inhabitants shall pass in the day of the Lord's anger, will utterly destroy the treasures of art and literature with which the libraries and museums of the earth's great centres abound, may be fairly questioned, God's and man's estimate of true worth so widely differing. But in Isa. ii. 15, 16, we read that "the day of the Lord shall be upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures, and the idols he shall utterly abolish"—"things of desire" (see margin). Whether these words contain sentence upon books and pictures and sculpture, the day must declare. That there *are* books, pictures, and sculptures, too, that righteous and pure-minded men would destroy *now* if they could, there need be no more question than that their teaching and tendency is immoral and corrupt. That the day of the Lord will be upon all such, we cannot doubt; but that the vandalism of Cromwell and his Ironsides, in their earnest but mistaken zeal, which turned cathedrals into stables and demolished sculptured sepulchres, will be repeated, we think not.

Whether the structures of ages long past and recently restored, with others newly raised in our own day, will abide still and become consecrated to the worship of the Most High, delivered from all the false and idol worship with which too many now abound, will be a question of deep interest to antiquaries. That some of the structures about which will cling most hallowed memories, and some of the compositions in music and literature, little less than divine, might be spared to see the light of millennial glory, we could even desire; to say nothing of the Bible in its hundred-fold form of arrangement and dialect, the monument of many laborious lives. That varieties of dialect will continue long into the period now under consideration, we think unlikely; for we read, "Then I will turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." (Zeph. iii. 9.) And if Israel restored, as priests of the Lord and ministers of our God, shall go forth unto the nations, "to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off," and these from their far-off distance shall eventually send delegates who "shall go up from year to year to worship the King the Lord of Hosts, to keep the feast of tabernacles" at Jerusalem, it is most reasonable to think that one lip in a pure language shall express that praise.

But that art in music, painting, sculpture, and literature, will obtain development in millennial times far in advance of any preceding age, we doubt not. More especially when the pen, pencil, and chisel shall be in hands clean, the instruments of minds pure, expressive only of the beautiful and true in God and man. When heaven-born art shall be no more an earth-bound slave, degraded to minister to man's worst passions; for what else is the choicest work of art in painting or sculpture which, when executed, is veiled or ought to be? That the temple built at Jerusalem, after the pattern shown to Ezekiel, will be a gem of architecture the world has never yet seen, we doubt not. That the power of locomotion by land and sea will be some element more subtle than steam, and more readily applied than with our present cumbrous machinery, we doubt not. That the marvels of electricity shall be known and applied with perfect success, there need be no doubt. That the new atmosphere surrounding us will conduct sound with the rapidity of light, may be among its possibilities. And Jerusalem restored shall be the college that shall send forth its tutors for the regeneration of the nations afar off, so fulfilling their high destiny as God's witnesses among men. Already we are indebted to the Hebrew race for some of our finest compositions of music in modern times. Mr. Disraeli, in his "Life of Lord George Bentinck," written thirty years ago, inquires, "Who are the great composers who hereafter will rank with Homer, with Sophocles, with Praxiteles, or with Phidias? They are the descendants of those Arabian tribes who conquered Canaan, and who, by favor of the Most High, have done more with less means than even the Athenians. Forty years ago the two most dishonored races in Europe were the Attic and the Hebrew, and they were the two races that had done most for mankind. Their fortunes had some similarity; their countries were the two smallest in the world, equally barren and equally famous; they both divided themselves into tribes; both built a most famous temple on an acropolis; and both produced a literature which all European nations have accepted with reverence and admiration. Athens has been oftener sacked than Jerusalem, and oftener rased to the ground, but the Athenians have escaped expatriation, which is purely an Oriental custom. The sufferings of the Jews have, however, been infinitely more prolonged and varied than those of the Athenians. The Greek, nevertheless, appears exhausted. The creative

genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman, and the Anglo-Saxon, amid applauding theatres, or the choral voices of solemn temples, yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can reconcile it to their hearts to persecute a Jew." And in these times that we are contemplating we expect to see Mozarts and Mendelssohns multiplied seven or, perhaps, seventy-fold, when music will be a main feature, even as praise shall be the main business of that age; when a fulness of meaning shall be felt, as never hitherto, in the words, "Make a joyful noise unto God all ye lands, sing forth the honor of his name, make his praise glorious. All the earth shall glorify thee, and shall sing unto thee; they shall sing to thy name. Selah."—Ps. lxvi. 1, 2, 4. Then shall it be no empty, profane formality to say, "Let us sing to the praise and glory of God;" but as well the singers as the players on the instruments shall say, "All my fresh springs shall be in thee."—Ps. lxxxvii. 7: Prayer-book version.

And as to sacred literature, who shall say that the canon of Scripture is completed in the books of the Old and New Testaments? May it not be that, with the introduction of a new era, some newer Testament may supply a third strand to the cord of divine revelation which never can be broken? May it not be that from Jerusalem may yet again go forth a further transcript of the divine mind, containing some further light for the teaching of millennial times, the complement and completion of the whole? It may be objected, that when the Living Word has come, the written word will be done away. This *will* be true concerning the bride, the Lamb's wife, already with him in the glory, but not likely to be true of Israel restored, and especially the nations afar off, who have yet to hear his fame and see his glory. And when we consider the obscurity of the visions and prophecies of the Old Testament, and the "things hard to be understood" in the New, especially the closing scenes depicted in the Apocalypse, there might seem a need for a third Testament to illuminate the pages of the foregoing two. And to whom but the seed of Abraham, the honored conservators of the sacred oracles (see Rom. iii. 2), would such a work be committed? The entire book, as now we have it, is the fruit of their genius under divine inspiration. And when their minds are no longer blinded, but as a nation, "it shall turn to the Lord, and the veil is taken away, in the reading of the Old Scriptures," and the New (as our privilege long has been), the hearts of devout men, as subjects of a new inspiration, shall be ready to burst with desire to make amends for the past infidelity of their race in testimony to that Messiah long despised, but now their delight to honor as the King of kings and Lord of lords. For there, in the book they have so long set at nought and despised, they shall find it to have been long written, "They also, if they continue not in unbelief, shall be grafted in, for God is able to graft them in again. For, if thou wast cut off from an olive wild by nature, and in violation of nature wast grafted into a good olive, how much more shall these the natural branches be grafted into their own olive. For, brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel till the fulness of the Gentiles may come in. And then all Israel will be saved, as it has been written: 'The Deliverer shall come out of Zion and shall turn away ungodliness from Jacob. And this is the covenant with them from me when I shall take away their sins.'"—Rom. xi. 23-27. (*Emphatic Diaglott.*)

Well may the apostle—inspired thus with prophetic visions of a bright future for his kinsmen after the flesh—exclaim, "O, the depth of the riches and wisdom and knowledge of God! How unsearchable his judgments, and untraceable his ways. Because out of him, and through him, and for him are all things. To whom be the glory for the ages." Amen.

N. STARKEY.

AN INTERESTING LETTER FROM ENGLAND.

[The following interesting letter from a new friend of the EXAMINER was received after the May number had been sent out.]

DEAR BROTHER:—It has recently become my blessed privilege to make the acquaintance of your BIBLE EXAMINER and to come into possession of Vol. 21 (minus No. 2), and so greatly am I delighted with the character, tone and aim of the publication, that I feel constrained to write you a few lines, which may possibly be a source of further encouragement to you in the blessed work in which you are engaged (at least, I presume you are so engaged).

My acquaintance with your work has come about in this wise: The numbers of the Vol. as above came to me along with a parcel of

tracts, pamphlets and books, sent me a few months ago by the nephew of the late Henry Dunn; and, now, sir, having written this name, so dear and precious to me, as well as to many besides, both on your side of the Atlantic and on this, allow me to give you a little of my experience, as the result of my reading after that great and blessed man of God.

A little over two years ago I came across his work entitled, "The Limitations of Christian Responsibility." For some time previous to that, owing to a series of experiences in connection with church life and general surroundings, I had been finding myself somewhat out of harmony with views and feelings previously entertained and experienced. (I was reared and have lived for some 35 years, in connection with the Methodist Church.) In this state of mind and heart, the book I have named came to me as a God-sent message. I read and re-read with pleasure and profit, such as I had not known for a long time previously, if ever at all. And having so read, I became, as you will readily understand, anxious to read more of the productions of a mind so great, and spirit so devout and reverent. One after another of his books I procured and read, until, with two or three exceptions, I have in my possession, and have gone through, the whole of his books and pamphlets. The consequence of all this has been in my case, as it has doubtless been in multitudes of cases besides, a new and more blessed experience of life, enlarged views of its meaning, purposes and glorious possibilities in the present and in the future; clearer, juster, and more exalted, because more Scriptural, conceptions of the Divine character, government and purposes, concerning the great family of man in the several dispensations of the past, the present and the future.

God only knows how often I have risen from the perusal of these books, and fallen down before him in devout adoration and earnest thanksgiving for his great goodness toward me, in leading me and bringing me into contact with the great and glorious truths so calmly, clearly, earnestly and fearlessly set forth and illustrated by our departed friend and brother, or rather I should say perhaps, our aged father, in God. For a little while before his death it was my great privilege to have occasional correspondence with him, and his letters, together with a photo of him; which with great kindness he consented, after some considerable entreaty, to let me have, are amongst the most valued of my few earthly treasures.

From all this you will readily gather how thankful I am to have met with a few Nos. of your Magazine, some of which I have read with the greatest pleasure, and I trust profit also.

I need not say how entirely the contents, so far as I have seen as yet, are in accord with my own views and feelings respecting the great truths of our holy religion. Not the religion of churches, creeds, catechisms, traditions, sects, or parties, but the religion of the Bible, which is destined, in God's own time, to bless and save the redeemed race, through the instrumentality of the elect Church.

I am of course very thankful to find that Mr. Dunn's "Following after Truth" is reproduced in your columns. From a Note in No. 12. Vol. 21, I learn that it was to be continued in Vol. 22, so far at least as Part 3 was concerned. Whether any parts subsequent to this came into your hands, I know not, but presume it to be doubtful, seeing that he was taken away from us before that work was finished; and this to the great regret of those who were favored as among his private friends, one of whom wrote me the other day and stated his belief that, had the work been completed and published, it would have been one of the most valuable books extant.

For some time past I have been anxious to meet with a serial publication, in harmony more or less with my altered views of truth. "The Rainbow," conducted by Dr. Leask, is the nearest approach. I find you reprint from it; but your EXAMINER is much more to my mind, and if I had means at command to pay for the Vols. 18, 19, 20 and 22, I should ask you either to send them direct, or to inform me how to get them through an agent here. This, however, I cannot do at present; but if you still live and the work is continued, I should be most thankful to subscribe for the current volume and have it sent from you direct, as I presume that would be the best way to get it. May I therefore respectfully ask you to let me have an answer to this at your earliest convenience; and if you could send me a copy of No. 2, Vol. 21, I should be extremely obliged, and will see that you are paid for it. Meanwhile let me simply add my deep conviction that the work on which you are engaged is a great, blessed, God-honoring work, which, notwithstanding opposition, misrepresentation and indifference on the part of the great bulk of those who are the professed lovers of truth, shall yield a glorious harvest of light and blessing, comfort

and strength to those who come directly within the circle of your readers, as well as indirectly to great numbers outside that favored circle. And I pray that whenever the Master may say concerning you, It is enough, and call you to rest, there may be found some able and devoted man of God ready to take up the work and carry it on. For the present I must stop my pen, but may possibly take the liberty to trouble you again at some future time. Meantime I am yours in the hope of the Gospel.

PAUL PLATT.

8 *Alexandria Roads, Moss Side, Manchester, England.*

THE MESSIANIC COMMISSION.

BY WILLIAM H. SPENCER.

"As the Father hath sent me, even so send I you."—John xx. 21. "Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15.

The circumstances under which the chosen followers of Jesus were thus addressed; the plain, simple language used by the risen Saviour who was soon to be glorified at the right hand of the Father, assume the royalty of heaven, and wield the sceptre of "all power and authority" in heaven and earth (Eph. i. 20, 21; 1 Pet. iii. 22), clothe these utterances with peculiar interest.

Jesus, after his resurrection, showed himself to "the eleven as they sat at meat," in Jerusalem, with closed doors for fear of the Jews, "and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."—Mark xvi. 14. They were sorely troubled and perplexed with the recent scenes of Gethsemane, as well as disturbed by the startling tidings that Jesus had been seen by some of the brethren after the discovery of the empty sepulchre where loving hands had entombed him, "for as yet they knew not the scripture, that he must rise from the dead."—John xx. 9. How natural, then, that in their seclusion, with bolted doors, when Jesus "stood in the midst of them," they "were terrified and affrighted, supposing they had seen a spirit," or apparition!—Luke xxiv. 36, 37. And when he had convinced them that he was the Christ, exhibiting "his hands and his feet" (vs. 40), which bore the nail-marks of his executioners, Luke says "they yet believed not for joy," and "wondered" at the strange things brought to their eyes and ears. "Then opened he their understanding, that they might understand the scriptures" (vs. 45); and John adds that Christ "breathed on them, and saith unto them, Receive ye the Holy Ghost."—John xx. 22.

Christ thus endued them to receive the great commission, cited at the head of this article, which should constitute them co-workers in the redemption of the world. They were graciously chosen to a work to which angels could not aspire, for they were destined to "judge angels."—1 Cor. vi. 3. "Ye have not chosen me," says Jesus, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John xv. 16. As a fore-ordained part of the great plan of redemption, Christ was about to leave the world for a more exalted position and work in the redemptive scheme; and as an essential part of the Divine purpose to inaugurate a new dispensation, he must have chosen representatives in the world as co-workers with him; and as he was endued with the Holy Ghost at the commencement of his ministry, so he endued them with the Holy Ghost, as he sends them forth, which should bring all things to their remembrance which he had spoken unto them, and should "guide them into all truth."—John xvi. 13.

In that wonderful prayer of Jesus just before his betrayal, he says: "As thou hast sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may know that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one."—John xvii. 18–22. The grand and glorious truths here set forth form so large a part of the New Testament, that we need do little more than emphasize some expressions:

1. "As thou hast sent me into the world," points to Christ's mission. That Christ was sent into the world to accomplish a foreordained work in the plan of redemption must be conceded, when we consider that a revelation of this purpose has held a conspicuous part in God's communication with the children of men. Thus it is self-evident that God had a plan for the government of the race before the foundation of the world, "declaring the end from the beginning" (Isa. xlvi. 10), and hath "appointed the ancient people, and the things that are coming and shall come."—Isa. xliv. 7.

The promise of God to the fallen pair in Eden revealed this purpose in pointing to the coming of One—"the seed of the woman"—who should triumph over the evil that had been introduced, and in due time deliver the world from its consequences by "bruising (literally, crushing) the serpent's head"—Gen. iii. 15 In accordance with this divine purpose, God sent his Son "in the likeness of sinful flesh" (John i. 14), as the second Adam, "the Lord from heaven" (1 Cor. xv. 47), who should reverse the evil introduced by Adam's failure. Paul clearly sets forth this in his letter to the Romans, which identifies Christ as the personage signified by "the seed of the woman." He says: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one, judgment came upon all men to condemnation; *even so*, by the righteousness of one, the free gift came upon *all men* unto justification of life: for, as by one man's disobedience [the] many were made sinners, *so* by the obedience of one shall [the] many be made righteous," *i.e.*, delivered from the consequences of the first man's disobedience. On the 19th verse, Dr. Bloomfield, in his "Critical Notes on the Greek New Testament," remarks: "This verse is explanatory of the preceding, and *oi polloi* should be rendered '*the* many,' which, as appears from the foregoing, is equivalent to *pantes*. It is very important to attend to this force of the article, and to bear in mind that throughout this whole passage it is (as Archbishop Whately observes), 'the main drift of the apostle to *set forth the universality* of redemption as being *co-extensive* with the evil introduced at the fall, which it was designed to remedy.'" Dr. Bloomfield, after a critical examination of this portion of the apostle's letter, adds: "The meaning, therefore, of verses 18 and 19 may be thus expressed (with Holden): '*As*, by Adam's disobedience, all men are brought into a state of condemnation, *so*, by Christ's obedience, all men are brought into a state of justification and life, *i.e.*, have the means of attaining that justification which will be crowned with eternal life.'" It is, therefore, clear that Christ, as the foreordained "seed of the woman," was constituted "Lord both of the dead and the living" (Rom. xiv. 9), which includes all the descendants of Adam, and in this respect he has taken "away the sin of the world" (John i. 29), so that all men, either in this age or in the ages to come, shall have an opportunity to secure eternal life by believing on him. The decree has gone forth, and none can change it.

2. *A unity of purpose* is shown by Christ's words. He says: "As thou hast sent me into the world, *even so* have I also sent them;" and he prays that "they also may be *one in us*" —may ever keep the divine purpose in view, embodied in their commission, to "preach the gospel to every creature" (Mark xvi. 15), that "the world may believe that thou hast sent me" (John xvii. 21). Hence it was God's purpose that all men should "come to the truth" (1 Tim. ii. 4); that Christ, "who gave himself a ransom for all," should be "testified" (made known) to all "in due time" (vs. 6). Hence we see that God's purpose in Christ was to place eternal life within easy reach of all men; that "as Moses lifted up the serpent in the wilderness," even so was the Son of man lifted up, "that whosoever believeth in him should not perish, but have eternal life" (John iii. 14, 15). "And this is eternal life," says Jesus, "to know thee the only true God, and Jesus Christ, whom thou hast sent" (John xvii. 3). To accept, by hearty belief and obedience, "the only true God and Jesus Christ" whom he sent is the only means of obtaining eternal life. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. vii. 23), and the opportunity to obtain this the immutable Governor of the universe has pledged to give to "all men in due time." We see, therefore, the unfolding of the Divine purpose in the Messianic Commission, "Go ye unto all the world and preach the gospel to every creature."

3. It was clearly not the object of Christ's *personal ministry* to preach the gospel to every creature. This is clear from his own words: "I have manifested thy name unto the men which thou gavest me out of the world. . . . I have given them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world" (John xvii. 6–9). Christ's ministry was a preparatory work inaugurating and ordaining a human ministry, endued with the Holy Ghost, to proclaim "the glad tidings" into "all the world" and to "every creature;" that, as Christ says, as "*they* (his disciples) have believed that thou (the Father) hast sent me," so they are commissioned to preach the gospel to every creature "that *the world* may believe that thou hast sent me" (vs. 8, 21), "that at the name of Jesus every knee should bow, of things in heaven and

things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. ii. 10, 11). This points to universal worship. (See Rev. v. 13.)

New York.

QUERIES.

Is it not a clear fact that the divinely appointed agency for saving men, both the bringing of them to the sonship, and to the life of the future ages, is by the preaching of men who are especially called of God to that work? See 1 Cor. i. 21; Rom. x. 14, 15; Titus i. 3; Rom. i. 1; Acts xiii. 2–4; i. Tim. iv. 4; ii. 2; Eph. iv. 11, 12; Col. i. 7; iv. 7; Titus i. 5–9; 1 Pet. v. 1–3; Acts xx. 28.

Is it not also revealed in the Holy Scriptures that the church has duties, especial duties enjoined upon its members, to supply the temporal needs of such preachers? See Luke x. 7; 1 Tim. v. 18; 1 Cor. i. x 7–14.

Is it not true that in all the past of this age every great principle of truth that has been borne to the people has been borne to them by God's chosen ministers—men who have been sent especially by him to do that work?

Is it not very strange that there is not one man in the Eastern or Middle States who is giving his time, by preaching, to the promulgation of the great truth that God has permitted us to see concerning the destiny of our race, unmixed with crude, erratic notions? Lest some may suppose that my object in making the statements that follow, is to secure *the pay*, I would say, my entire life for thirty-four years contradicts such a supposition I have been refusing, for the past eight years, the oft-repeated offer of a good position in one of the most important church organizations in this country, from conscientious scruples.

That position is still open to me, and I could, by accepting it, gratify one of my nearest relatives, and secure a good living for life, and enjoy, as a minister in that church, more extended religious liberty than in any other ecclesiastical organization under heaven. I am, however, wedded to the whole truth of God, and cannot keep a good conscience and go into any religious organization, either simple or compound. Now for the proposition.

Could not our brethren keep a man constantly in the field with but little individual outlay? The gospel is a more liberal system than the law. Under the law they gave one-tenth of their increase to the Lord and the church. There are open doors for preaching in new places, and *I* would be glad to enter into that work, but have no means. I have done but little, aside from preaching, for thirty years. I have worked hard at that, so hard that I have broken down *entirely* twice in that time. I never have preached once in my life for a stipulated salary. I am now poor; my companion, after bearing the privations consequent upon becoming the wife of a preacher of a *free* gospel without a murmur, is now feeble, and unable to do her work. Our only remaining child is in poor health. I am cut off from the sympathy and fellowship of the people among whom I was ordained a preacher thirty years ago this present month, and for no other reason than that I believe in future probation.

It seems to me that nearly every brother and sister who holds our views, could have a meeting of one or two days in or near the place where he or she lives, pay the expense of such meeting, and, in doing so, suffer less privation and bear a lighter cross than my family has suffered and borne during every year since I embraced the truth concerning the great work to be done in the future ages. Suppose your brethren *are* opposed to your making such an effort? Are you to stultify yourself, put your light under a bushel, and suffer the people around you to remain ignorant of the great facts of Scripture that so fully vindicate the character of God from the blasphemous aspersions laid against it by ignorant wise ones, because those with whom you are associated in a man-made church are merely sectarian bigots? What, if you do have to step out alone? We have done so already. Will not a knowledge that you are following where God and His truth lead, be an amply sufficient compensation? Let us be *men*, men of God—*Christians*.

S. W. BISHOP.

West Meriden, Conn., Sept., 1879.

REMARKS BY EDITOR OF EXAMINER.—I had decided, before receiving the preceding article from Brother Bishop, to make a special appeal for himself and family. Their necessities and sufferings are sufficient to move every sympathizing heart to do something for their relief. Cast off, as they are, by their old friends in consequence of embracing the doctrine of the "ages to come," I am sure friends will not neglect to aid them at once, according to their several abilities. Address him, "Box 566, West Meriden, Conn."

LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

DEAR SISTER STORRS: The whole family of believers have felt that our dear Brother Storrs, through the blessing of God, has given us the truth as it is in Jesus, as far as it laid in his power to do. We feel that his trust is in God, and we know that our God will never leave him or forsake him, and our prayer is that our God will give him calm resignation and reconciliation to his holy will in all things, and make all his beds in sickness, and give him the peace that passeth all understanding.

My dear sister, I have thought lately that your father, our brother, was God's sword he was using in his own cause, and was fashioning on his own anvil, and oh! the suffering of those heavy blows to shape it according to his holy will, and the polishing until in its brightness the glorious face of its owner can be seen in its beauty. Then to think of the finishing process, when those powerful acids are applied to eat in, to engrave, to impress beyond the power of utterance the name of its owner and its maker. Happy brother, God will be glorified in thee, whether by life or death. If thou dost sleep in Jesus, may thy mantle fall on some Elisha that can plough with twelve yoke of oxen, or less, if he only broke up the ground so it would receive the good seed, and bring forth a glorious harvest. Oh! that God would revive his work in our midst, and bring forth the EXAMINER again, and hold it up, for many are looking and longing for its appearance. May God preserve you, all blameless, unto his heavenly kingdom. Your sister in the Lord.

Evansville, Wis.

FROM AMBR. RONDTHALER.

DEAR SISTER: The Lord is with our dear Brother Storrs a help, a present help, a very present help. "God is our refuge and strength, a very present help in trouble." —Ps. xlvi. 1. All will be well. It will be for the glory of God, and for his and our own good. Think of the past; did not his sickness, during the cold winter, years ago, prove to be the key for unlocking for him and for others "the promise and oath of God to Abraham"? And will not this sickness enable him to depend still more than he has ever done on the literal, yes, *literal* meaning of God's promises to his individual sons and daughters?

Amid the growing darkness of our times, his prayer in the BIBLE EXAMINER has hitherto been, "Thy kingdom come;" and, this, no doubt, continues to be his prayer on his sick-bed. And Christ's answer is this: "Surely, I come quickly." Let the answer of all be: "Even so, come, Lord Jesus." From morning to evening, from evening to morning, may my dear Brother Storrs become more and more *willing*, and more and more *able* to bear the burdens laid upon him, and to thank God for past trials and victories of faith. And may his and our hearts and lips overflow with gratitude, when we think on what the Lord has already done for him; and this thankfulness, or rather this *thankful remembrance*, will strengthen him and you and us with new trust in the help of God, our Saviour, our Life-giver, our all, amid the trials, sorrows and troubles of the present and the future.

Bethlehem, Pa.

FROM DAVID J. ELLSWORTH.

BRO. STORRS: I heard through one who takes the *Herald of Life* that you were very sick. We suspected here that you might be sick, as June EXAMINER had not come. It may be, and God grant it, that he will still keep your soul back from the pit of corruption and give you a greater revelation of Himself, than ever before. I do not know of another on this continent, whom, to my mind, the Lord would thus delight to honor. He did in a marvellous manner, years ago, at your great sickness and raised you up to vindicate his character and government as no other mortal, to my knowledge, has done. To God be all the praise for the honor bestowed, for I also have shared in the blessing with many others. The good Lord is still able to keep you and lengthen out your days and give you further opportunity to declare his great love and good will to the children of men. May the Lord sustain your faithful companion, and give you all great peace of mind in all his dealings with you.

FROM G. B. MARTIN.

BRO. STORRS: I received a letter written by your daughter informing me of your sickness. I felt sure that something was the matter, by the non-appearance of the EXAMINER. I trust, by God's blessing, you may recover soon. I miss the EXAMINER greatly. I have received much encouragement and light through its pages. There is but little religion here in Britt, and though it is a small thriving village in a good new country, world-

liness holds sway. The old eternal torment doctrine is wearing out; not many believe it, and it will and must wear out. Immortal soulism is the original cause; eternal-torment the result. My faith never was stronger than now in the views advocated by the BIBLE EXAMINER. I praise God for the light I have received through its pages. I long to see the net of the Gospel drawn to the shore and the good gathered into the fold of Christ. Oh, what a meeting there will be when all the saints meet in his blessed and glorious kingdom! There no one will ever say, I am sick or I have pain, or I am tired, or I fear an enemy; all these things will be remembered no more at all, nor come into mind. Sweet morning, blessed moment, when the ransomed of the Lord will meet their Saviour in the air and become joint-heirs of his kingdom, and be kings and priests and reign with Christ on the earth. Amen, so let it be.

Britt, Iowa.

FROM CHAS. A. HASTINGS.

DEAR SISTER: I received your postal announcing the serious illness of your father. My companion and myself deeply sympathize with you in your severe trial. May the dear Lord give you an abundance of grace and strength. He is the great fountain to flee to in all cases; his great and precious promises are Yea and Amen to them that believe. I have known some of this in a few weeks in the past, for I have just got up from a severe fit of sickness, with which I was brought near the chamber of death. On the 4th of May I was attacked with scarlet-fever, and for a week or more was very sick: I had it in its severest form. The doctor said he never saw a worse case. He had little, if any, hope that I should get up again. But through the prayers of some of the loved and faithful ones, who claimed the promises that the "prayer of faith shall save the sick," and "where two or three are agreed in touching any one thing it shall be done." From that time I have gradually recovered, and am well, except I have not quite my usual strength, but am every day improving, for which I feel to praise the good Lord. O that Brother Storrs, or some one in connection with him, might know the faith and claim the promise.

It does seem as though we could not spare him, he is so much needed. Is anything too hard for God? All things are possible to them that believe. He who can create can rebuke and restore. May the very best blessings and love rest upon you all.

Springfield, Mass.

FROM WM. GIBBS.

DEAR BROTHER STORRS: I have just received information from your daughter of your sickness, which makes me feel very sad and sorrowful, and I long to meet you and express my sympathy in this your hour of affliction. I have never had the pleasure of meeting you or seeing you, but we have had some correspondence with each other, and it really seems to me as if I was well acquainted with you. I have had the pleasure for several years of reading the BIBLE EXAMINER, and have done what little I could to increase its circulation, feeling in my heart that the great doctrine and truths it taught ought to be made known to others by all who see God's love and mercy so clearly. I am more and more convinced every day of my life that "God is love," and that he has a plan to save the human race, and will give all a chance for salvation; and here let me say, my dear Brother Storrs, that your articles in the BIBLE EXAMINER have done me more good than those of any other person that I ever read. I can truly say that you are very near and dear to me, and I hope and pray that God will restore you to health, and that you may have the privilege of publishing the BIBLE EXAMINER some years longer; and you, I believe, have been the pioneer of all these great truths in America, and have advocated them honestly and fearlessly, and have had to bear the reproaches of the world for so doing, and what is worse, of those who ought to have been engaged hand in hand with you in this work. But God has blessed your labors abundantly, and you have many earnest and sincere friends in all parts of this country who have been blessed by your labor, and who sympathize with you. I remain, with much love, your brother in Christ.

San Francisco, Cal.

C. W. BUVINGER, M. D., Pittsburgh, writes: We are in hopes our dear brother Storrs will recover, but we leave him in the hands of our heavenly Father, knowing that "the Judge of all the earth will do right;" and this we know that, whether living or dying, he is the Lord's. Amid the thrilling events now transpiring, and likely to transpire, in the world, and the possibility of the Bridegroom soon calling for his bride, it would be our greatest joy that he should not go down into the dark valley, but would be caught away to meet our glorious Lord. For this I wait, for this I pray, when I pray, "Thy kingdom come," daily at the "family altar." O glorious thought! O happy day! when we shall all meet to part no

more forever! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know when he shall appear, we shall be like him, for we shall see him as he is." Even so, come, Lord Jesus.

BRO. N. M. CATLIN writes: *Dear Sister in Christ*, the news which your postal card brings to me, though not altogether unexpected, is sad. Please say to Bro. Storrs, as from me, "Abraham believed God, and it was imputed to him for righteousness," and I verily believe his faith in unfolding the purposes of God's plan of redemption for the race will as assuredly prevail. I trust I may hear that Bro. Storrs "hopes to the end for the grace to be brought." We have received the EXAMINER regularly, and have read it with increasing interest, and now we greatly miss it.

BRO. JAMES LESLIE, Toronto, Can., writes: My Dear Brother in the Lord—I have often thought of your case, the afflictions incident to your advanced age and disease. I doubt not that you will realize the presence and support of the Comforter—the Spirit of the Lord—in this your time of trouble, and that he whom you have long and faithfully served, will be with you, your help even unto death, and your eternal portion.

WILLIS JONES writes: Dear Sister Storrs—I received your card on my return from Toronto, which relieved my anxiety, for I had began to fear for the worst. I am very sorry to hear of the serious illness of your father, who is also my brother in the blessed hope of a resurrection from the dead, when sorrow, pain and sickness will be no more. I have learned to respect and love him from his manly, honest writings alone, never having had the pleasure of seeing or conversing with him; but have we not all thus learned to love and reverence our blessed Saviour, and not from his own writings either, but from the writings of his apostles? I hope and trust, and my prayer is that Israel's God and our Saviour, whom your father has so long and diligently served, may still spare him to his family and friends and the cause of truth. God's will be done, whose tender mercies are over all his works.

Castleton, Can.

W. K. EVERSON, M. D., writes: Dear Bro. Storrs—I to-day had business at Bro. Wilson's, in Chicago, and remarked to him that I feared you were sick, for the EXAMINER had not come to hand yet, and you had written me you were complaining of pains. He then informed me that you had been very low and not expected to live, but that the last *Restitution* said you were better. I felt sorry, and glad to know you were more comfortable; thank the Lord for this much, and I shall join the prayers of the brethren that your hands may be held up awhile longer. You no doubt have good medical advice; still I cannot help but desire to be near you. Try and be patient, dear brother; our good Lord will do all things well, and though few of us '43 pioneers may live to see the land without passing through the grave, the Word is sure. He will provide. Let us put all trust in his promises. He is faithful, and in a little while more we shall realize our reward. Praise the Lord! Hoping it may be the Lord's will that you may recover fully, I remain your brother in Christ.

LUCY E. WATSON writes: Dear Brother—We think of you so often, and wish we could help you, for we have tasted the cup of affliction enough, so that, in a measure at least, we can sympathize with others, and when we can do nothing more, it is a great privilege to take it to One that we know is able to take care of our friends, and he knows what is for the best, and more than that, he makes all things to work for our good. How can we help loving such a Father as this? I think it a hard matter to do it when we really understand his character.

I often think of you as I met you the first time in Springfield, and see how the Lord has led you and how he opened the way for the spread of light and truth. I am glad that the Lord takes care of his own cause, and can remove all obstacles or furnish means, just as the case may require.

We miss the BIBLE EXAMINER very much, and if the Lord will, we hope you may be restored to health to continue it. May the Lord bless and sustain you is our earnest prayer.

Northwood Narrows.

G. B. MARTIN, under date of Sept. 21, writes: I am glad to learn that your case appears more favorable, and hope you may fully recover. We miss the EXAMINER much. I am lonesome here in the Northwest, far from all my friends and acquaintances, and my mind reverts back to the days of my youth, the morning of my life, to youthful scenes and pleasures. But it is all passed as a shadow and a tale that is told. We hardly learn

how to live till our days are past. There is, however, an eternal noon before us—a glorious future, when the wilderness shall bud and blossom as the rose, and the curse be removed from the earth with all its afflictions, pains and sorrows, such as you have been suffering since last May, and eternal happiness will take their place forever.

GEO. L. HART, Unionville, writes: We are more than ever rejoicing in the glory of the Star that glimmers in our heart's best affections, hoping that ere long the Sun of righteousness, the Metropolitan of the true centralization, shall arise from the dust and triumphant begin the everlasting reign which shall conquer death and disease that now prey upon God's dear children. We know that God will be with you, dear brother, and if the trial be extreme a greater glory lies beyond.

DEATH STILL AT WORK.

DANIEL HAWKES, Andes, N. Y., fell asleep in Jesus, April 13, aged seventy years. Five days later his wife followed him.

Brother Hawkes was one of my old and firm friends. His son writes me: "My father lived and died a Christian." The *Andes Recorder*, noticing his death, says: "Mr. Hawkes was one of the oldest residents of the town and will be kindly remembered. He was possessed of considerable means during life and had helped many in their time of need."

Many of my old friends have passed away in death recently. But they will be "delivered from the bondage of corruption," by the DESTROYER of death, into the "glorious liberty of the sons of God." Let us all be concerned to be *in* Christ, the "LIFE-GIVER."

ED.

[By the following correspondence the readers of the BIBLE EXAMINER will learn that another of God's aged standard-bearers has fallen. Bro. J. F. Lee, M. D., is no more. He was long a warm friend of the EDITOR, and an earnest expounder and defender of Bible truth. He finally yielded to the foe, firm in the faith that death's triumph would be short. His last work was to pen the following note, which was followed by that of his grandson announcing his death.—W. H. S.]

DEAR SISTER: You have said truly "you (I) will be pained, when I hear that your dear father is very ill." If any news could possibly intensify my sufferings, surely your postal card has done it. I received the news yesterday, and was informed of it by a friend two weeks ago, but as I myself was stricken down on the 6th day of May (four weeks ago), confined to my bed and suffering more than all the pain, misery and anguish I endured for eighty-one years, I got my grandson F. H. Wolfe, to answer the first news of your father's illness, and am this morning sitting up trying to write these lines. What can I say? How shall I write? I am utterly destitute of words to address my *loved* brother, Geo. Storrs. In his own language, I pray he may be perfected by suffering, and appear among the redeemed when Jesus comes in bliss to reign. I add no more. I may not live five days. This is all I am able to say at present; should I recover, you will hear from me again.

Sincerely and truly your brother in Christ Jesus,

June 6th, 1879. J. F. LEE, M. D.

MISS HATTIE W. STORRS: Grandfather Lee died the 30th July. He had been very sick before he wrote to you, but was better at that time and we had strong hopes of his recovery, but he was a second time attacked with violent pains, suffering very much until very near the end. Nothing which we could do for him was left undone, but no relief came until he passed away. Yours truly,

FRANK H. WOLFE.

Monroe, N. C., August 22d, 1879.

ON Sept. 27, 1879, Bro. H. G. ARMSTRONG fell asleep in Jesus, after a very brief illness. He was one of the editor's warm friends and much interested in the EXAMINER. He will not have long to sleep, for soon the resurrection morn will dawn, and in answer to the summons of the Prince of life, he will come forth in immortal youth.

The following letter from Bro. Armstrong was received the early part of July, and was followed by a letter from his son in September announcing his father's decease.

W. H. S.

TRENTON, July 2d, 1879.

SISTER STORRS: I received your postal notifying us of your father's sickness. I am sorry and sincerely sympathize with you. Give my love to him. I would like to see his dear old face once more, but fear I never shall this side the resurrection morn.

Very respectfully, H. G. ARMSTRONG.

DEAR MISS STORRS: I write to inform you of the sudden death of my father, who died yesterday afternoon after an illness of about ten days.

Fully aware of the high veneration and esteem in which he held your aged father, I felt it to be my duty to let him know of my father's decease.

Many a time when a boy, I have walked up the aisle with my father, after the sermon was over, to your father's pulpit, for the warm grasp of the hand and the kindly smile which we were always sure to receive.

With great respect and sincere wishes for your father's speedy and full recovery, I am

Very truly, SAM'L S. ARMSTRONG.

Trenton, Sept. 28, 1879.

THE following letter will also inform the readers of the EXAMINER that Bro. Jos. PARRY, another one of its friends, has fallen asleep during the editor's illness;

DEAR MISS STORRS: Your card is received, from which we infer your dear father has not yet heard that his friend and brother in Christ was at "rest in Jesus." He fell asleep June 7th, aged eighty-four years. He had heard of your father's suffering illness before his death and felt deeply affected, as his love and friendship for him was great. Say to Brother Storrs, that my dear husband died in the full hope of a glorious resurrection. Though not an extreme sufferer, he longed to be at rest. When told that his sufferings were nearly over, his last words were, "Thank God." We long for the time to come when death, our common enemy, shall be destroyed, and Christ, the Life-giver, will restore our loved ones to enjoy the fulness of a blessed immortality.

We truly sympathize with your dear father in his great sufferings. We know that his hope is firmly anchored on the "Rock of Ages," and soon he will reap the rewards of his labors and bless God through the countless ages of eternity. We much miss the dear EXAMINER, which has been read with so much comfort and profit by my husband and myself. Yours in the strong bond of affliction and sympathy,

MARY L. PARRY.

Sandy Hill, N. Y., July 4, 1879.

DIED.—At Salem, Mass., April, 1879, Nathan Putnam; aged 83 years.

For over sixty years Brother Putnam had led a Christian life, adorning his profession, and rendering himself a devoted friend to every good cause. During the greater portion of that period he was a member of the Baptist denomination, and, I believe, when he severed his connection with that body to join the Second Advent Church in this city, he was holding the office of deacon.

It was about this time that I became acquainted with Brother Putnam, and began to learn the depth and worth of his character. Our friendship since that time has been unbroken, although opportunities for social intercourse have not been so frequent as I have desired. But I look back upon the many seasons of delightful communion which I enjoyed with him with the most pleasurable emotions, for he was a man who delighted to converse upon divine truths. And so great was his love for truth itself, that no price was too great in his estimation for its purchase.

Business or church relations, friends, relatives,—all were as nothing to him when they threatened to hinder his advancement into the full enjoyment and benefit of new light on the divine scheme of human redemption. So, when he became convinced that the views advocated by the BIBLE EXAMINER were correct, he did not hesitate to step boldly out and confess his faith. And yet there was no bravado about his manner of doing it. He simply rejoiced in the truth, and grew stronger and richer in his spiritual development under the influence of increasing light.

But how shall I tell, in a few words, the worth of a good man who has passed from our midst,—a man whom no one could really know without loving and holding in respectful esteem? Permit me to say that his last days were full of peace and joy in the Holy Ghost. He fell asleep in an atmosphere of prayer, which few men have learned so well as had he, to enjoy.

At the last interview but one that I had with him, he spoke with loving remembrance of Brother Storrs and the BIBLE EXAMINER. The latter was, to use his own language, "next to his Bible." But he is sleeping in Jesus, an undisturbed repose. We miss his presence, but we could not wish him back to a life of pain.

Every circumstance of his last days was all that could be desired. He was served devotedly by a sympathizing companion, who, with a daughter and two sons, mourn his loss. Nothing that human sympathy could prompt for his relief and comfort was withheld. He was laid away in the beautiful Harmony Grove Cemetery in this city to await the summons of his Divine Master.

F. A. F.